Evangelical Christendom

"Unum corpus omnes in Christo."

May-June, 1934

Spiritual Unity and Personal Responsibility

"Endeavouring to keep the unity of the Spirit, in the bond of peace."—Eph. iv., 3.

There is a unity of the Spirit. A Unity, not a uniformity. The idea of a Church in which every member must think, act, speak and believe with a monotonous uniformity is not a Scriptural one. There are diversities of gifts, but the same Spirit. We differ in upbringing, education, interests and outlook, as we do in features. Yet there is among all men a natural unity. Have we not all our Father? Hath not one God created us? And the same God over all is rich unto all that call upon Him. There is a tragic unity in the sphere of character, too. "All have sinned." "All we like sheep have gone astray." But even here there is no uniformity. For "we have turned *every one to his own way.*" All have not sinned alike. There is a blessed unity in the realm of Grace. "The Lord hath laid on Him the iniquity of us all." There is only one Redeemer. There is none other name under heaven given among men whereby we must be saved. There is but one way of Salvation: by Faith in that Redeemer. But the presentation of this truth comes in many ways. Even in the Scriptures there are four Gospels, lacking in uniformity, but perfect in that marvellous unity that is found from Genesis to Revelation, and that marks the "Divine Library" with its variety of human authorship as the Word of God. Many are the avenues that lead to The Way; and there are twelve gates into the City of God.

The rather grim question was put to a young girl who desired to join the Church: "Do you know anything of the Slough of Despond?" She replied: "No, sir, I didn't come that way." After all the great thing is not by what way you came, but to Whom did you come? Dost thou believe on the Son of God? Are you born of the Spirit? "Did ye receive the Holy Ghost when ye believed?" And if these things be so then while we may not look for uniformity in experience or in the expression of one's faith yet in the Church of God we must expect to find the unity of the Spirit so fervently desired and prayed for by the Lord Himself.

This unity is worth seeking. Why? Because it is absolutely indispensible to effective service. I have heard Christian unity proclaimed as if it were only of importance for our own mutual comfort and peace. Now, of course, we must try to live peaceably with all men. But this Unity is something far grander than the manifestation of a merely pleasant and amiable disposition among believers. It is a purposeful unity for dynamic ends in furthering the Gospel. Where it is lacking the witness of the Church is ineffective. Where it is markedly present that witness will be mightily convincing and irrefutable. Listen to the prayer of the Saviour: "I pray for them. . . . that they all may be one. . . . *that the world may believe.* . . I in them and Thou in Me *that they may be made perfect in one, that the world may know.* . . . ."

Does the Lord really mean that His Church in the unity of the Spirit shall be irresistible? Most certainly He does. Take for illustration Paul's experience at Ephesus where certain disciples so puzzled him that he asked: "Did ye receive the Holy Ghost when ye believed?" Acts xix., 2. They replied: "Nay, we did not so

much as hear whether the Holy Ghost be given." (The R.V. is undoubtedly correct). John the Baptist had been their teacher, and his message concerned One Who would baptise with the Holy Ghost and with fire. So they would know about the Holy Ghost, but not about Pentecost, or even Calvary. Paul at once preached Christ to them, and they, having believed, were baptised into His name and filled with the Holy Ghost. Result, a marvellous awakening at Ephesus. "So mightily grew the Word of God and prevailed." For this unity of *The Spirit* is only found among men full of the Holy Ghost. That is what it meant at Pentecost: One Spirit filling many men and women and mightily using them as witnesses of the Risen Lord. So they were irresistible (Acts vi., 10).

Where this Unity of the Spirit is absent —What then? Look at the Corinthian Church. They had made no attempt to keep that unity, and so divisions crept in, with party names and envying and strife, and there was a declension in moral tone that was terrible to contemplate. Look at the Galatian Church, the Unity of the Spirit was gone. Another gospel which was not the Gospel came in. The great principles of the Gospel of the Grace of God were imperilled and there were the usual consequences; a wrong spirit in the Church: lack of love: a readiness to bite and devour one another: a tendency to envying and censoriousness, and spiritual pride (see Galatians v. 26, vi. 1-5).

Where the unity of the Spirit is lacking there is confusion and every evil work; there is denominational rivalry instead of earnest sympathy and co-operation; Christian fellowship is lost; zeal for evangelization cools off; the world is uninfluenced by the message; unbelievers find ample excuse for unbelief. Listen yet once more to the Saviour as He prays "that they all may be one—*that the world may believe.*"

Thank God, *this unity may be recovered.* And recovered it must be if the way of the Lord's return is to be prepared and if we are to be among those who *overcome!*

I have seen the Spirit of God sweeping over a whole district like the incoming of a great tide, and all the little pools on the shore were made one when that tide flowed in. During the Welsh revival denominational differences were all forgotten. Spirit-filled men and women met together, prayed and worked and witnessed together, and the world took knowledge of them, and multitudes of believers were added to the Lord, both men and women. Surely that is what we are greatly needing in our own land and in all lands to-day? Are we not all conscious of a certain impotence at this time? There is a dearth of conversions, a lack everywhere of definite conviction of sin. Who is it that convicts and regenerates? It is the Spirit of Holiness and Truth and Power. The Spirit of Christ, His other self, that other "Comforter." "When He is come *He* will convict the world of sin." Perhaps He will begin in His Church to convict us of our dumbness in the face of so many entrenched evils.

Dare we turn away with feeble excuses that we dabble not in politics, that these things are no concern of ours, that we care only for the Gospel! By such words the Lord Jesus is wounded in the house of His friends. He was ever the champion of the oppressed. Under a fresh anointing of the Holy Ghost and in the Unity of the Spirit, the Church of God to-day might work a Christian Revolution that would solve the mighty problems by which the politicians confess themselves utterly baffled.

But recovery must begin in an awakening of the individual Christian conscience to a sense of need and a craving for an experience of that Pentecostal blessing which in all ages is able to turn the world upside down. It is in regard to the outpouring of His Spirit that the promise of God remains still unfulfilled.

J. CHALMERS LYON.

Headquarters Notes

We regret it has not been possible to include in this issue of EVANGELICAL CHRISTENDOM the verbatim report of the addresses given at our 88th Annual Meeting, held on Thursday, May 17th. This will appear in the next issue, and will be accompanied by the Annual Report of the Council, now in the printer's hands. Both these publications will be found to indicate progress, at home and abroad, and the proceedings at the Annual Meeting throughout provided encouragement to those closely associated with the official work of the Alliance. Difficulties exist to be overcome. The year which closed on March 31st last calls for praise to God in every aspect of the work of the Alliance. Of course the financial burden is a perennial, but with evidences of relief from economic pressure, which has been shared by all alike, we look forward to the future with confidence and hope. Responsibilities increase, and demand increase of income if the Alliance is to fulfil its obligations and opportunities. We believe our readers all will share this burden with the Council.

Spanish Evangelical Congress.—A notable feature in the religious history of Spain has been the Spanish Evangelical Congress, which took place at Madrid during the month of April, under the auspices of the Spanish Evangelical Alliance. A report of the proceedings will be found on other pages. We wish we could reproduce the illustrated programme as it was distributed to the delegates, which numbered over seven hundred, gathered from all parts of Spain and Portugal. The Spanish Evangelical Alliance, which for long years past has fought the battle of religious liberty in Spain, is to be congratulated on the arrangements made by the Committee for the Congress throughout, and what has been done in Spain might well be effected in other countries. What is needed to-day, especially in European countries, is a union of Protestant and Evangelical forces as such, and with its basis of Truth and Love the World's Evangelical Alliance is pre-eminently the interpreter of the larger unity which comprehends *all who form the One Body of Christ*. While the recognised Churches were freely and fully united in the witness borne by the Spanish Evangelical Congress, those unattached to denominational settings were also included, the Brethren, the Spanish Gospel Mission, and representatives of Evangelical work in Latin America. Writing after the Congress we feel that its dominant appeal was to press on with the work of Evangelization, and what the British Organisation of the Alliance has been able to contribute in the past to aid the Spanish Reformers is but an indication of its desires to continue in even larger measure in the future. Both Spain and Portugal call for our co-operation, and, it may be, the situation presents opportunities which, unless taken advantage of by the supply of men and money, may be lost. Our impression is that the prayers of long years past have been answered, and that the yoke of Rome in Spain has been broken, but *Accion Catolica* is developing activity in this and other countries, and Protestants must act also, and that action must be in the direction of positive work, the preaching of the Gospel, and the distribution of the Word of God to all who will receive it. We hope to say more upon the subject later. In the meantime, let us all give thanks to God for the results already manifest from the Third Spanish Evangelical Congress.

The Greatest Crime in the World.—Those who were privileged to listen to the address by Lady Simon, D.B.E., when she spoke at our 88th Annual Meeting on Christian Responsibility for the Abolition of the Slave Traffic, must have felt a personal responsibility to take some part in the emancipation of some five millions of slaves yet in bondage. Happily those are not in British possessions, for this coming July marks the date on which, as far as British possessions are concerned, it is one hundred years since all were freed. In response to the eloquent and urgent appeal by Lady Simon, the

Council have adopted the following Resolution, copies of which have been sent to the Prime Minister and others concerned :

RESOLUTION.

The Council of the World's Evangelical Alliance desires to place on record its grateful appreciation of the efforts made by His Majesty's Government during the last ten years to secure official international machinery to bring about the abolition of Slavery. It congratulates His Majesty's Government on having now obtained the creation of such permanent organisation with the official object of securing the total abolition of Slavery in all its forms throughout the world.

In view of the recommendations of the League of Nations' Slavery Committee, upon the need of creating and sustaining a vigilant public opinion, the Council urge upon Christian people everywhere their responsibility to use their best endeavours to direct public attention to the widespread evils of slave owning, slave raiding, and slave trading, which constitute so grave a violation of Christian principles.

Betting and Lotteries Bill.—The Bill which has been introduced into Parliament by the Government to carry out the recommendations of the Royal Commission on Betting and Lotteries is likely to find a stormy passage. Our readers will have learned from the newspapers of its reception in the House of Lords, and we understand it is to come before the House of Commons in June. We have already intimated the responsibility which rests upon all voters to write to their Members of Parliament, and to induce others to do so, pointing out the desirability of carrying out, at least, the recommendations of the Royal Commission, and the hope that such Members will support the Bill when it comes before them. The Council have had this matter under continual observation and consideration, and at their meeting on May 24th unanimously adopted the following Resolution, copies of which have been forwarded to the Prime Minister, the Home Secretary, and to the Press :

BETTING AND LOTTERIES BILL.

The Council of the World's Evangelical Alliance welcomes the Betting and Lotteries Bill, now before Parliament, as a first instalment of legislation required to give effect to the recent recommendations of the Royal Commission. It regards the measure as a courageous effort on the part of the Government to discharge its responsibility for promoting the moral welfare of the Nation. The Council expresses its hope that the Government will strenuously resist any suggestions for (*a*) the relaxation of restrictions imposed upon betting with young persons under the age of seventeen. (*b*) For the increase of the number of days on which betting is permitted, and it welcomes the proposal to set up an authority to limit the number of days on which dog racing may be permitted on licensed tracks.

The Council also cordially approves the provisions of the Bill with regard to public lotteries in Great Britain, and elsewhere, and welcomes restrictions imposed upon the printing and sale of tickets, and the publishing of information concerning such lotteries, and trusts that no amendment for the weakening of these, and other, restrictions will be accepted.

It deeply regrets, however, the proposed legalisation of lotteries incidental to bazaars, etc., being of opinion that all such methods of raising money for Church or charitable purposes is contrary to moral and spiritual interests. The Council strongly impress upon H.M. Government the need to secure the passage of the present Bill in a form which will be effective in substantially reducing the prevailing evil of betting and lotteries, and all similar inducements opposed to the golden rule.

The Membership of the Alliance.—The fact that speakers at our 88th Annual Meeting stressed the importance of *Membership* with the Alliance leads us to remark that if it was more widely understood that when the Alliance acts or speaks, as it so often has to, in matters of high importance to national and international interest it does so in the name of individuals as well as bodies there would be more evidence of desire on the part of Christians generally to become *Members* of the British Organisation. We are aware that numerous organisations call for membership to-day, but the Alliance is a central body, and representative as few organisations are. For this reason, and for others, it should have a vast body of individual opinion and backing behind it. Perhaps our readers have not looked at the matter from this standpoint. Why should the Alliance not have five thousand Churches affiliated to it, with groups of individuals in each Church duly enrolled as Members and pledged to support its labours in Truth and Love for the manifestation of the true unity of the Church of Christ ? This is a suggestion which might well call for willing workers in our cities, towns and villages, and especially the personal co-operation of clergy and ministers. We must give closer attention to the suggestion, as we hope all our readers will. In the meantime, a lady Member wrote that on account of declining

years she felt she ought to relinquish Membership, and we replied, as we should do in all such cases, that the strength of the Alliance depended upon its Membership, and that we were always sorry to lose "beloved Members"—for all are such, for are we not "all one in Christ Jesus"? Now, we have a reply from this friend to say that our letter touched her greatly as well as surprised her, and she adds "it never struck me until I had your letter that one was anything more than on the list of subscribers. That one should be 'a beloved Member' is quite a different matter," and she asks us to use the incident to remind others that attachment to the Alliance means more, infinitely more, than paying a subscription or giving a donation. We heartily fulfil her wish.

Rev. Adam Podin's Work in Estonia.—We have received a very interesting letter from Mr. Podin which we are constrained to print. Since it was written we have received a further report, which speaks of some growing desire on Mr. Podin's part to be relieved of some of the responsibility, or at least the pressure of responsibility, which, having regard to his age, he is finding it difficult to carry. We are sure he will be remembered in prayer, also Mrs. Podin and his son. The matter is receiving careful consideration by the Council, on whose behalf we have written to Mr. Podin urging him to conserve his strength and to proceed for the present as and when he finds his strength will bear the strain of travel and witness. He has now been associated with the Alliance for twenty-eight years, during which his story of experiences if written, as we wish it might be, would fill a volume, soul-stirring as a record of some new acts of the Holy Spirit in Russia and Estonia.

KEILA, ESTONIA.
20th *March*, 1934.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

I am sorry again to ask you to excuse me for not having written to you before, but I can honestly say that I have been so much occupied with my work that I have scarcely found time for a letter. Since the beginning of the present year I have spent only one Sunday at home and the same day I had to keep my bed. Every week-end I have spent in places where others would not like to go, and others are not allowed to enter. I am glad to say that my health has been improving marvellously and the old heart trouble has not troubled me at all.

I have been received in all the prisons as an angel of God, and could bring the glorious and joyful Gospel message to them that need it most. In some places the prison officials have conveyed me from one prison to another, and have rendered other cheering services. Wherever I have found in a town a church choir of young Christian people, I have taken them with me and the officials and prisoners alike have been thankful. Often I think on the words of the Lord Jesus when He said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice."—John x., 16. Instead of pulpits and congregations He sends me into the darkest places, cells, where from 3 to 15 prisoners are stationed, or to single cells, where only one is lodged, awaiting his or her final sentence, in several cases the death sentence. During a recent visit to one prison my congregation was collected from various cells, 167 prisoners in all. The Gospel Message was received with hearty thanks that was expressed not by mouth and voice, but through hot tears that run down the prisoners' faces. My choir could scarcely restrain their tears when they saw that the Word of God is not only a joyful message, but like an hammer that breaketh the rock in pieces.

After the close of this service, just a staircase down I had another service. My choir occupied a gangway. On both sides of the gangway were cell doors, behind these doors were 20 criminals. They could not be let out and the doors could not be opened. So my choir sang two hymns and then I gave an address in as loud a voice (not a single person was seen), as I could, so that each member of my strange congregation should hear, as above the doors were holes that were open. Some more singing and then we had to cease. My personal work commences after this, as after the regular service, I am allowed to enter into each cell and have personal dealings with the inmates. Sometimes even the prison officials themselves are not safe to enter these cells, but by the grace of God, I can testify that during the past 28 years I have entered similar places and even worse, but no man has ever harmed me. In one prison, in one single room, were 11 men condemned to death, only waiting the hour of their execution. A pastor went to offer them Communion. Instead of accepting this they chased him out of the room. I visited the prison and the authorities told me of this incident. They were afraid that a similar reception would be my lot also. I took a choir with me and on reaching the room where the condemned men were, I asked for the door to be opened, put my foot on the threshold and asked the choir to sing a hymn. After this I stood before them and told them just what God had put on my heart. In a short time the room was changed into a penitent room, where ten of them gave evidence of accepting pardon for their sins, confessing them to God and manifested the joy and peace of God's Salvation. Subsequently

they went to their doom, not as condemned criminals alone but as sinners saved by grace.

During February I spent a week-end in the nearest Leper asylum, 65 kilometers from Kelle. A snowstorm having stopped travelling by road I had to go by rail, which is longer and more difficult. I arrived on Saturday night, being rather tired from the journey, but found the lepers had been eagerly waiting to see and hear me. After some refreshment I started my work at 10 the same evening. There I experienced the fulfilment of the glorious promise: Is. xl., 30. "He giveth power to the faint, and to them that have no might He increaseth strength." I had such revelation from God and strength enough to come out victoriously. The General Secretary of "The Mission to Lepers," Mr. Anderson, had sent a parcel of presents to the lepers, the distribution of which I postponed until the next day. So on Sunday morning I commenced my work at 9 o'clock. First a Service, then the Holy Communion with the believers, and then we went to the happy work. How to distribute the precious things among 74 lepers? My wife had numbered, with the help of other ladies here, each article. Now each leper had to pool a number and the number that was on the article should be his. The articles were so nice that the joy of the lepers was above description, some could not restrain their thankful emotions.

Now in all this work the World's Evangelical Alliance and its praying people have been my companions, have helped me to bring to Christ's fold those who in reality are different to others (Jews), and who without your aid would not have heard the voice of the Good Shepherd calling them. My next tour is arranged to visit the prisons at Pernau, Wiljandi and Paide.

On March the 13th, my dear wife passed her 70th milestone. On that morning at 6 o'clock we were awakened by the sound of a brass band. I could not understand from where the sound came. Soon we discovered that the nearest reform school, a prison for young people, had been allowed to travel the 15 kilos. on a bitter cold morning to show their thanks to us. We hurried out to greet them and made in haste a nice cup of tea for them. The official who guarded them made a speech at the breakfast table. He said: "We have brought no flowers with us other than the flowers from the seed you have sown in the hearts of our young people, and in our hearts—the name of that flower is LOVE, and we have come to show you this.

My wife and I can sing from our whole hearts the old hymn: "All the way our Saviour leads us."

Yours gratefully,
ADAM PODIN.

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the help of God which lies behind the 88th Annual Meeting of the Alliance, and for the "Lo, I am with you always" which follows it.

For the widespread response to the Whit-Sunday Call to United Prayer on behalf of the Jews and Jewish Missions.

That the work of evangelisation, personal and collective, is becoming more realised as the supreme task of the Church and its members.

For the success of the Spanish Evangelical Congress.

LET US PRAY—

That national and international anxieties may be regarded more in the light of God's call to penitence and prayer on the part of all, beginning at the House of God.

That what seems impossible, the appointment of at least an Empire Day of Prayer, may, in God's time and way, be brought about.

That the Betting and Lotteries Bill now before Parliament may help to save our country and people from the inevitable judgment which all forms of gambling entail upon individuals as well as a nation.

That those seeking the emancipation of the remaining five million slaves in countries outside the British Empire may be encouraged and helped in their responsible task.

For the Assembly of the International Protestant League at Hemmen, Holland, July 24th—27th.

Let us continue to pray that in Germany the anxieties of those devoted to freedom of conscience may be removed, and that in the country which gave Europe the Reformation the Protestant Faith may be upheld unimpaired by false conceptions of Christianity.

That prevailing and urgent opportunities for the evangelisation of Spain may find new generosity for the supply of the necessary men and money.

For the work of the World's Evangelical Alliance as a whole, and that its endeavour to minister to the supreme need of the world in the unity of the Spirit and the bond of peace may find all needed financial support.

The Third Spanish Evangelical Congress

The traveller who visits Madrid is apt to find himself tormented by divided allegiances. Madrid is not an easy city to understand and there are many claims upon the attention. There is the Prado with its magnificent collections of Velasquez and El Greco. There is the Royal Palace now thrown open to the public. There is the Puerta del Sol, the crowded centre of the city, and the Plaza de la Constitución with its memories of the Inquisition. There is the constant shift and change of the political scene.

But to many in April this year Madrid had one especial attraction. The third Evangelical Congress was held in the famous city. From all parts of Spain delegates had come—700 in number—for this the greatest single event of Spanish Protestantism for many years. They came from Galicia, the rugged north-west region stretching away to Finisterre—the Land's End of the Romans. They came from sunny Murcia where the date-palm of Africa bears fruit, and the houses are flat-roofed and white. Catalonia and Andalusia, Valencia and Extremadura, Old and New Castile, Aragon and the Basque Provinces all sent their representatives. The gathering was a living demonstration that all the persecution of the past and all the irreligion of the present had not been sufficient to prevent the penetration of the true Light into the far corners of the country.

And there were present, in the mind and thought, doubtless, of not a few, many others; a great cloud of witnesses of those who had fought and suffered, prayed, wrestled and wrought, for the coming of freedom to Spain. Their voice comes to us, sounding across the years. They had laboured; we had entered into their labours. They had dreamed and prophesied; we had seen the beginning of the fulfilment. The word of this invisible host seemed to come to us, when we bowed for prayer or meditation in the great hall, urging us never to misuse the opportunity, never to forget the greatness of the need, never to forsake the message we had received in trust. They had handed to us the torch; it was for us to pass it on unquenched. This was the day for which they had longed; they saw it and were glad. They had rested from their labours; to us was committed the message of reconciliation.

There were many delegates present from abroad. Most of the British organisations with interests in Spain were represented: the World's Evangelical Alliance, the British and Foreign Bible Society, the Religious Tract Society, the World Dominion Press, the Church of Scotland, the Presbyterian Church of Ireland, the Spanish and Portuguese Church Aid Society and others. The Churches of Northern Europe and the French Evangelical Alliance sent representatives; delegates from the sister-republic of Portugal and visitors from Latin America were there. Drs. Merle d'Aubigné and Adolf Keller from France and Switzerland, Dr. Bain and Professor Paul from Ireland, Dr. Macdonald Webster and numerous representatives from Scotland, from England, Dr. Jorgensen from Copenhagen, and others from Germany and Holland, were present. The International Com-Committee on Spain met on the two days preceding the Congress with Mr. Rainey of the British & Foreign Bible Society in the Chair, and, with the presence and assistance of leading Spanish evangelicals, reviewed their interests and problems in the light of the actual situation in Spain.

The Congress itself was entirely a Spanish event. The only language employed was that of Cervantes, except for one or two speeches in Portuguese, and on occasion of the reception of foreign delegates. The Spanish Evangelical Alliance was responsible for all the arrangements, generously assisted financially by the World's Evangelical Alliance. The vast majority of the speakers at all the more important meetings were of Spanish nationality. The leading Spanish evangelicals occupied the platform, presenting different aspects of evangelical

SPANISH EVANGELICAL CONGRESS
(under the auspices of the Spanish Evangelical Alliance)
Group of Spanish Reformers and Congress delegates
(taken at the Hall of the Cherubel Mission in Madrid)

life and testimony in Spain. It would be almost invidious to mention names, but among them were the Rev. Fernando Cabrera, President of the Spanish Evangelical Alliance, the Revs. Agustin Arenales of Barcelona, Antonio Estruch of Sabadell, Daniel Regaliza of Valencia, José Capo and Ambrosio Celma of Barcelona, Orts Gonzalez of Madrid, Don Adolfo Araujo and Don Julián Saco of Madrid, and many others. Nor should reference be omitted to the Fliedner brothers carrying on the work founded in Spain many years ago by their father.

The opening session was held in one of the central churches of Madrid. Special arrangements had been made to accommodate a large number, for there is no Protestant Church in the city which can normally cater for such an assembly. The remaining sessions were held, for the most part, in the Metropolitan Theatre which had been hired for the purpose. The final session took place in one of the central Theatres of the town. It was marked by an appeal to the Spanish nation and a demonstration of the benefits which come to peoples and individuals through the faith as made known to all mankind in the Person, Work, and Word of Jesus Christ. The Congress was accorded excellent publicity by the Liberal press.

Certain notes were struck of great interest and significance. The Spanish Secretary of the Bible Society gave a resumé of the progress and achievements of Protestantism in Spain (this is printed in full on other pages). The Evangelical community to-day numbers over 20,000, a small body, but wielding an influence out of all proportion

to their number. An example of this was the Congress itself. Political difficulties had resulted in the proclamation in Madrid of a "state of alarm" which, in itself, rendered public assemblies, without special licence, illegal. But permission was freely and immediately granted to hold such a large gathering as the Congress, and guards were placed at the doors to ensure that the proceedings were not interfered with.

At the same time it would be a great mistake to allow the Congress, with its enthusiasm and united demonstration of spiritual unity and fervour to hide the real situation from those who pray for Spain. There are whole provinces where there is no real witness to Christ; indeed in eleven out of the 49 provinces there is not a single church. Over 25 provincial capitals are totally unoccupied, and thousands of towns and villages are beyond the present radius of work. In other provinces there are one or, perhaps, two or three, small struggling churches. There is a great work of evangelism lying before Spanish Protestantism. Liberty Spain now has, but the Evangelical Church cannot afford to accept the position as it is, lest the opportunity slip from her grasp.

Another interesting session was that dealing with the spread of the Bible in Spain. Colporteurs, from the time of George Borrow, have always had thrilling experiences in the Peninsula, and they were there to tell their own story. Evidently their frankness begets a like quality in their opponents, for one speaker told an incident of how in Portugal he was confronted by a priest. But, after looking at his books, all the local *cura* had to say was: "My friend, you are deceiving the people, and I am doing the same thing." At the conclusion of the meeting the audience had an opportunity for seeing the Bible motor-coach fitted out by Mr. Dixon Jones for Bible work in Spain, and equipped with sleeping and living accommodation, loud-speaker and so forth.

The strength of the Catalan deputation was impressive. Their contribution to the Congress was a notable one, and it was clear that the Gospel had taken a firm root in Catalonia through the work of not a few churches in Barcelona, and in the provinces of the "Generalitat." Whether in sound judgment, in Christian character or in devotional tone, it was evident that Spanish Protestantism could ill afford to dispense with the contribution which Catalonia could bring to the common treasury of spiritual experience.

The Congress was not only a testimony to achievement; it was a demonstration of potentialities. But if those potentialities are to be realised, it will not be without a fresh consecration to prayer, a fresh conviction of the need of power, a fresh waiting for the fulness of the Holy Spirit. "Oh that Thou would'st rend the heavens and come down!" must have been the desire of many hearts, and in the Congress it seemed at times that the Word of the Lord came in answer, "Even to this man will I look, to him that is of a humble and contrite heart, and that trembleth at my Word."

There in the Prado of Madrid hangs Velazques' great picture of Christ crucified, the Spanish Christ, the Christ of suffering and death. He is alone. In that moving presentation—that supreme conception of the Spanish mind—Christ is alone. There are no mocking Pharisees, or indifferent soldiers; no thieves; no friends. The form of the crucified Saviour fills the picture, and the heart of the onlooker replies "Ave Crux, spes unica"—Hail O Cross! our only hope! He alone is the hope of Spain as of England or any country. But He does not leave us at His Cross; and in the Madrid Congress we sought to see Him living amongst us. We sought to catch His clear accents, answer to His touch, read the yearning of His heart. And the measure of the success of the assembly is neither more nor less than the degree to which we realised this, the greatest of all privileges available to man.

KENNETH G. GRUBB.

Bible Work in Spain

[A moving retrospect and review by Don Adolfo Araujo of his work as Agent in Spain of the British and Foreign Bible Society]

I KNOW I am getting old, because I find myself more given to retrospective views than ever before. Thus I often think of the Bible work in Spain as it used to be in old times. I became asociated with it at headquarters in 1900, and before that I spent a whole year doing colportage work in Aragon with an older companion. I was quite young then.

In those times, and for many years more, a colporteur was fairly content if he could sell between 100 or 200 copies per month to the value of 30 pesetas. Now the average is 600 copies per month in the regular colportage to a value of 180 pesetas. And we are not content even with this.

From 1900 to 1910 the annual circulation in the Agency was about 100,000, rising at times to 110,000 copies and falling at others to 80,000 or 90,000. I took charge of the Agency in 1917, and the circulation was that year, to be exact, 102,495 copies. I am going to give now some figures to show the progress experienced by the people and the improvements in our technique. Perhaps I profited not a little by the experience of the two British Agents I served with in the preceding years. I remember them with a sense of deep indebtedness: Mr. Walker, who yet lives in Scotland, and Mr. Summers, who is beyond the veil. In 1920 the circulation was over 140,000 copies, and I remember well the emotion with which I saluted the first circulation over the 200,000 mark in 1928. Our record year was 1931, which, perhaps by mere coincidence, was the year when the Republic was established. We circulated 275,656 copies. Necessary economies and difficulties in the field have reduced the figures for the years 1932 and 1933. But we are yet over the long coveted 200,000 mark and dreaming with the 300,000 to be attained.

Little details play at times an important rôle in every kind of work. I well remember too, the morning in which I discussed with Mr. Summers a new idea. I had seen in the window of a book-shop some booklets of tales for children assorted and offered in an attractive cardboard case. Could we sell the Gospels and Acts in the same form? The idea was adopted and it meant a small revolution. Even now there are colporteurs who say it is easier to sell the set at 50 céntimos than a single portion at 10.

Two other steps were important. Advertisements were put in the press and handbills and small tracts, especially written, were given to the colporteurs for their work.

The first advertisement was, as is natural, very plain. It was simply the words "Santa Biblia," the description of the features of the volume, its price, and the address of the Society. The success, however, was so great that we perceived we had entered into a new world. Successive experiences were made, but always fighting with the tremendous difficulty that the papers more to be desired were less accessible to our advertisements. With each succeeding year we have entered more and more into our own, and now we have good weeklies and dailies at our disposal—a marvel as the small sums received for this cannot be tempting for them. Having used the sayings of famous men in commendation of the Bible, we have begun to speak on our own account with short phrases, and some of them have proved fortunate, even if so simple as these: "The Bible, a Book of great truths, a Book of great events." Or for the Gospels: "We have not outgrown them. We see Christ opening a way for the human race." Our boldest advertisement has been one in which we used as a faded background Copping's picture of The Lord's Supper. It was tremendously successful.

We call these advertisements "Our Colporteur in the Press." He sells as well as any other colporteur and besides helps his flesh and blood colleagues.

Amongst the prospectuses, handbills, and even pamphlets, the collection of *One Hundred Testimonials of Famous Men*, the *Panorama Biblico*, the *Christ of the Poor* and *The Layman and the Bible*, have been especially helpful to our men. With the *Christ of the Poor* great crowds have gathered to hear Colporteur Campelo in the Galician Fairs and have bought the Gospels.

We have our books covered with printed wrappers. We are now preparing a new series. I suppressed these for a time to see what the colporteurs would say. They have asked clamorously for them again. The new ones will be even better than those of the past.

Life in the depot has also greatly changed. Work was very quiet in the old times. Now purchasers come often. The booksellers buy to fill orders received. Students and even professors inspect and buy our editions in Hebrew, Greek and Siriac, etc. . . . and the Spanish version, too, to help themselves in the work of translation. Young working men, lady typists, elderly ladies and gentlemen enter, attracted by our varied propaganda, and make their purchases. The social position of the people calling at the depot is rather high. The poor come rarely, except to ask for charity. We would like to have more working people among our *clientèle*.

Another new feature is the number of popular Libraries and Working Men's Institutes asking for a Bible for their shelves. We send them a substantially bound leather Bible and many of them answer expressing their gratitude.

The most recent development in our field of work is the "Coche Biblico" (Bible Caravan) from whose platform, provided with loud-speakers, multitudes have been reached with a Gospel Message and great sales have been achieved. We are encouraging as much as we can this initiative due to the missionary, Mr. F. Dixon Jones.

I sincerely think that the revival of interest in Bible and religious studies, now clearly perceptible in the cultured classes of Spain (the review *Cruz y Raya* is proof of this) would not have been possible without this effort to spread the Bible. We sell between 12,000 and 14,000 complete Bibles every year, many of them to be kept near at hand in the "mesilla de noche," and read daily, perhaps morning and evening. Buyers themselves have said this to our Madrid colporteur. This same interest is noticeable in the provincial buyers of the complete Bible. We believe that thinking Spaniards, in almost all raks of life, are reading the Bible with a freedom and appreciation wholly new. Writers are helping with their frequent allusions and commentaries, but there is lack of great expositon of the Sacred Scriptures, both by constant oral work and by pen. There is a point from which we, as a Bible Society, cannot proceed further. I wonder if I myself have not at times passed this delicate point.

What way many think of the Bible to-day can be resumed in the recent words of Alfonso Vidal y Planas, a popular writer, when he says: "When I was twelve or fourteen yeas old I read the Bible in the Seminary of Toledo. I go further. I not only read it, but I absorbed it, as one absorbs the sunshine in winter or the warmth of a fire. The Bible is the great fire, it warms stiff, shivering Humanity. Without the Bible Humanity would already have died frozen.

"Spain does not need a certain class of evangelist. She does not need the foreign missionary who cannot co-operate with the existing churches, or respect and appreciate one of the finest of European cultural traditions. Indeed, probably much more can be done at the moment by a wise subsidy of indigenous or Spanish efforts directed towards nation-wide evangelisation. For extensive work, which is now possible, for the hiring of theatres and public halls, for campaigns utilising large buildings, and so forth, ample resources are required. It is a misfortune for Spanish Protestantism that the hour of her opportunity has coincided with a period of economical depression. This makes it all the more desirable that help should be extended in the most affective direction."

Evangelicals and the Italian State

[Mr. Kenneth Grubb reviews Comm. Dr. Mario Piacentini's study of the admitted Religious Movements in Italy.]

ALL who are interested in the welfare and status of the evangelical churches of Italy are indebted to Sig. Mario Piacentini for a recent study of fundamental importance. (*) In view of the interest which has been raised in the solution of the problem of religious status and freedom in Italy through the Lateran Treaty and subsequent legislation, and the few difficulties which have emerged in recent controversies it is well that English readers should be acquainted with Sig. Piacentini's work—"Admitted religious movements in the Italian State."

The Census of 1931 returned a total population of 41,709,581, among whom there were 82,569 Evangelicals; 47,485 Jews; 5,896 Orthodox Greeks; 814 Moslems; 17,483 declared themselves to be of no religion, and the remainder were all baptized as Roman Catholics. It is well known that the figure for Evangelicals showed a considerable decline over that given in 1911 which was 123,253. There are ample reasons to believe, however, that the 1931 figure does not correspond to the reality. On the contrary, there would appear to be sufficient ground for supposing that a genuine increase has taken place in the last twenty years.

The figures for the Italian colonies are also interesting. The population of the Italian islands of the Aegean (1931) is 130,855. Of these 108,485 belong to the Orthodox Church; 8,272 are Moslems of the Hannefite rite; 4,881 Jews; and 5,780 Roman Catholics. The indigenous population of Tripolitaina is 522,914, and there are 30,866 citizens from Italy or foreigners. Of these 500,326 are Moslems of the Malekite rite; 21,342 Jews; about 1,000 Orthodox Christians, and 16,500 Catholics. There is also a small Evangelical congregation in the Suk-el-Harrara, carrying on a precarious activity. Cirenaica, with its 164,607 inhabitants, has 18,861 Roman Catholics, about 1,000 Orthodox Christians, and 4,000 Jews. Eritrea has a population of 671,776 of which 55 per cent. are Moslem; 37.4 per cent. Coptic; 4.5 per cent. pagan; 2.6 per cent. Catholic; and 0.1 per cent. Evangelicals. The Capuchin mission in this colony had, in 1929, 34 missionaries, 64 indigenous priests and 60 churches and chapels. Evangelical work is almost wholly in the hands of the Swedish Mission which has carried on in the face of great difficulties and considerable disabilities. It has (1933) 11 stations, 68 out-stations, 3,009 baptized and 1,288 communicant church members. Italian Somaliland has a population of 990,815, nearly all Moslems, except 2,078 Catholics. The Swedish Mission has 230 members at 5 centres. Among the 6,261 inhabitants of Tientsin there are 536 Roman Catholics. Such is the statistical religious position in those parts of the world under the government of the Italian State.

The fundamental guarantee of religious liberty in Italy is contained in the Law No. 1,159 of 24th June, 1929, published soon after the signing of the Lateran Pacts and in the Decree, 28th February, 1930, No. 289. The first article of this document states: "Religious movements distinct from the Catholic Apostolic and Roman religion are admitted in the kingdom, in so far as they do not profess principles and do not follow rites contrary to public order and good deportment. The public exercies of such religious movements is free." Dissenting churches are, therefore, not merely "tolerated" in Italy, but "admitted." The remaining articles of the law guarantee, in one form or another, the freedom and rights of religious communities.

The actual status of religions and churches is very carefully defined in Italy. It is the practice of the corporative state to take cognisance of the activities of all its members, and the legislation affecting the exercise of religion is considerable and detailed. Non-Catholic groups are divided into two classes: those which are simple religious associations and those which are recognised

(*) Piacentini, Mario. *I Culti Ammessi nello Stato Italiano.* Milan: Ulrico Hoepli. xx and 539 pp., 1934.

as chartered bodies with a moral objective (*enti morali*). The former are governed by their own statutes and regulations and with reference chiefly to certain laws issued in 1929 and 1931. The latter have been conceded legal status and a recognised juridical position. It is convenient to mention these *enti morali* briefly first.

The Waldensian Church, owing to its long history is in a special position, which is the fruit of a struggle for religious liberty faithfully maintained through the centuries. It was first legally recognised by treaty in 1561. This treaty was afterwards denounced but the ancient rights of the Waldenses were restored in 1694, and a royal decree of emancipation was granted to them in 1848. The Waldenses to-day number some 70,000, of whom 40,000 are in Italy, 20,000 in South America and the remainder in other countries.

Besides the Waldensian Church the *enti morali* at present recognised in Italy are divided into classes: those whose recognition has been granted by the Italian Government since 1870, or by Governments existing before that date; and those which are recognised by a foreign government and are permitted to work in Italy through an act of implicit recognition such as the permission to acquire property. These bodies may exist to minister either to Italian or foreign citizens. The first class also includes a number of churches established mainly to minister to foreign communities, but among the churches of this class ministering to Italian citizens is the well-known Christian Church of the Brethren in the Via della Vigna Vecchia in Florence, one of the early founders of which was Count Guicciardini. Congregations of this type are established in nearly a hundred different places in the country.

In the second class are the Baptist and two Methodist missions, as well as the Spezia Mission, together with a number of bodies established principally in order to minister only to communities of foreign origin. The first Baptist churches were founded from England in 1863, and from America in 1871. This work was absorbed by the Southern Baptist Convention which was admitted and recognised in 1901. There are 55 organised Baptist churches in the country to-day. The American Methodists (North) began work in 1874, were recognised in 1887, and their influence is to-day seen in the existence of 40 churches. The (Wesleyan) Methodist Missionary Society entered in 1861 and was recognised in 1877. The Church is to-day organised in 25 circuits. The Spezia Mission opened work in 1866 and was legally registered in 1910. Six churches are connected with it. The Salvation Army, being regarded as an evangelical movement rather than a Church, is in a special position from the legal point of view.

The Churches which exist simply as associations are not recognised as *enti morali*, but some of them have obtained legal recognition for their ministers. Among these are the Seventh-Day Adventists and the Pentecostalist groups. The latter, founded in 1910, have 150 congregations scattered through the country. In addition to these bodies which have the specific character of churches, such world-wide organisations as the Bible Societies and Y.M.C.A. are represented in the country.

Other chapters of Sig. Piacentini's valable work are concerned with the question of property, church buildings and the like, which belong to, or are used by non-Catholic bodies, as well as the right of burial in public cemeteries. The status of religious ministers is discussed and their legal position clearly set out. Finally, chapters are devoted to the question of marriage, both between members of non-Catholic bodies, as well as so-called "mixed" marriages, and to education.

The ministers of the *culti ammessi* are considered "public officials" for the purpose of celebration of marriages. Their appointment must be confirmed by Government approval without which they cannot exercise many of their duties. Three forms of marriage are provided for the choice of Italian citizens: civil marriage, that as laid down in the Concordat for Catholics, and that before a minister of one of the *culti ammessi* who has received Government approval and authorisation. Religious education has been introduced into State schools by the teaching of the Christian religion according to the form contained in Catholic doctrine, but on the request of parents children can be excused attendance.

The modern tendency towards the estab-

lishment of centralised and corporative systems of government has brought the subject of religious liberty again into the foreground. There can be no question of the great general benefits which the present *régime* has brought to Italy; and the solution found for the vexed problem of freedom of religious expression is one which has evoked wide satisfaction. To render effective the general depositions adopted, and to carry the jurisdiction of the State into the collective activities of its citizens, without impairing their individual liberties, has required much legislation the significance of which is not always evident at first sight. The great value of Sig. Piacentini's work is that it furnishes a safe guide to those who wish thoroughly to understand the present position and the legal status of Evangelical churches in Italy, to say nothing of other religious bodies such as Jews or Orthodox Greeks. Viewing the constructive legislative work which has been achieved in the present *régime* in this direction, it is perhaps not too much to hope that such situations as those which have arisen at San Sebastiano or in the Italian colonies will soon find a satisfactory solution.

The Protestant Church in the new Austrian Constitution

THE Protestant Churches of Austria earnestly look towards England for spiritual fellowship in the difficulties they are facing consequent upon recent political events in Austria. From a correspondent we have received some information which will help our readers to judge the situation in the light of *Accion Catolica*. The General Secretary of the World's Evangelical Alliance is hoping to pay a brief visit to Austria during the month of June. Let us remember all Protestant Austria in our prayers at this time. Our correspondent writes:

"The new Constitution, which was published on May 1st, regulates the position of the Churches and the State. The most important of these regulations are as follow:—"The Catholic Church and the other churches and religious societies acknowledged by law enjoy a public legal position. Such concerns of legally acknowledged churches or religious societies as affect State interests are specially regulated. For the R.C. Church this regulation is carried out in principle by agreements between the Federal Government and the Holy See. In the case of the other churches and religious sòcieties this regulation is carried out after consultation with them by means of the law.

This shows already the discrimination between the R.C. Church and all other churches. It is important to notice this, because it means that the other churches *are only tolerated*, as one can see from other parts of the new constitution, and especially from the Concordat, which was signed by the Federal Government and the Holy See a few months ago.

By the new constitution the minimum age at which young people are permitted to change their denomination is raised from 14 to 16. This means that if the parents change their denomination, and the child is between 6 and 16 years, the child has to remain a member of the former denomination until it is 16. The new constitution states that inhabitants of Austria over 16 years of age enjoy full freedom of faith and conscience, but that the requirements of the denomination must not conflict with the duties of a citizen of the State. "The enjoyment of the rights of citizenship, and permission for obtaining Government appointments, independent of denominational considerations. In the teaching profession exceptions to this principle may be made. No one can be forced to take part in a religious service. This does not affect the duty of being present at religious services in virtue of one's official position."

As you will see from this, you always get first the principle, which is perfectly sound, and then the exceptions; and there, of course, is the weak point, because everything in this constitution depends now on the interpretation of the exceptions, and I am sorry to say that there is a tendency to interpret it in the way the ruling power wants to interpret it.

That the Protestant Church of Austria has not the same rights as, and is not regarded as equal to, the Roman Catholic Church, is shown by an incident connected with the festivities of the 1st May. The Roman Catholic Church officially took part in all the festivities arranged by the Government. The Protestant Church was not even invited to them. But far more serious than this are the cases in which people are prevented from making use of their guaranteed freedom of faith and conscience. The Roman Catholic clergy refuse baptismal certificates repeatedly to those who want to join the Protestant Church. This certificate is needed in order to effect the change legally.

National and International Life*

By the Rev. J. H. RUSHBROOKE, M.A., D.D.
(President, National Council of the Evangelical Free Churches)

We may perhaps on the occasion of this prayer meeting this morning succeed in facing some one definite issue that will help us in our outlook as Christian men and women, and that is all that I propose to attempt.

No one, considering the condition of the world as it confronts us to-day, will regard that condition as ideal. It is far from that. There are troubles of all kinds abroad. We hear of the possibility that the League of Nations, on which many had rested their hopes, may be so transformed as to be in effect destroyed. That is among the possibilities—I hope not among the probabilities—of the future. We hear again of the possibility that the gathering—so rich in promise as it seemed for a time—the gathering at Geneva that aimed at the reduction of the armaments of the world, is likely to close with results that at best will be exceedingly disappointing to those who had placed high hopes upon its work. And only a few months ago another great International Conference which had aroused high expectations broke down and dispersed without achieving its purposes.

Moreover, we are all aware that in the world there is much of fear, jealousy, bitterness, and suspicion. No one can regard the feelings of the nations toward one another as corresponding in any degree to the will of our God and of His Christ. One calls emphatically for reduction of armaments; another calls emphatically for security, and places all its stress there. The point that troubles us is that each cherishes suspicion and fear of the other. We read declarations of statesmen regarding the ambitions of certain countries; and the claims are such that if they were to be taken "at face value" they appear to point to inevitable conflict in the very near future. And apart from the relations of nation and nation, we find in the internal condition of States a great deal to trouble us. There is a resurgence of Nationalism in our day that is more than merely emphatic; and this resurgence of Nationalism means that in some respects the nations are further from each other in sympathy than they were a few years ago. And even where armed conflict is not in question, there are rivalries in the realm of trade that represent acute conflict. There are wars of tariffs between nations. Nations are building walls of Protection—so-called Protection, for in the long run these prove a source of weakness. So far from a general effort to achieve the unity of the race and to help one another, there is what I heard called over the wireless not many hours ago a game of "Beggar my Neighbour" going on all the world over. Such facts perplex and bewilder us.

But what disturbs our minds still more is this, that even when the statesmen of the earth come together and confront the facts, these men, who are best able to estimate what these developments must mean, find themselves helpless. They are unable to reach even plausible formulas of agreement giving promise of a better world; and gathering after gathering disperses in disappointment, until the world comes to despair of statesmanship. Perhaps from one point of view this is well. It may compel us to face the ultimate truth; for I am firmly convinced of this, that these tremendous problems are not to be solved by human wisdom alone. They are not to be solved merely by human wisdom for this reason, that they are not supremely economic problems; they are not problems of the physical world, with which Science might deal, but they are problems which have moral roots. They are supremely moral and spiritual issues, and therefore their solution depends not on clever calculation, not on compromise between this economic claim and that, but upon a new spirit and a new approach. That means eventually that the way out must be sought along spiritual lines, and that only God can bring final deliverance.

I was preaching last Sunday upon a very simple and well-known text from the Book of Exodus. It was this: "And God spake

*Address delivered at Livingstone Hall, London, on Wednesday, January 10th, 1934, in connection with the Universal Week of Prayer.

unto Moses, and said unto him, I am the Lord : and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name JEHOVAH was I not known to them." (*Exodus* vi. 2-3). I wonder how many of us have asked why that revelation should have come just then. You remember it is given to Moses just as he has to approach a broken and dispirited people with a wonderful promise of deliverance. We are told that the promise was so wonderful that " they hearkened not unto Moses for anguish of spirit." In their despair they could not credit any word of hope. But see how it was weighted. It was weighted by a new revelation of God. Even more important than the Ten Commandments was the new revelation of God, which was given before them. Back of all promises, back of all hopes for the future stands God ; that is the one guarantee that the hopes are not doomed to issue in bitter disappointment.

We look at all the clouds that gather, all the threatenings of war ; we realise the tremendous character of the problems and the utter failure of human statesmanship and human wisdom. Ah ! but there is still God, and the sceptre of the world has not fallen from His hand and will not fall.

Do you realise what that word *Jehovah* meant and what it suggested? My old tutor, Von Baudissin, used to say that Jehovah means " He that shall be " ; or as you may put it, the Ever-unfolding, the God of the future, the Eternal, He that at every new crisis has a new manifestation of Himself to meet it. That is the significance of " Jehovah " ; and you see why people hard-pressed like the Israelites should receive that message just now. It was a tremendous task to escape from Eygpt. There were desert wanderings ahead ; there were all the dangers of settlement in a new country and establishing a state to endure through the future generations. No human strength, and no human resources were adequate. But God is " Jehovah "—" He that shall be " ; He Who manifests Himself more fully as need calls, and with every new crisis will bestow yet more abundantly of His inexhaustible fulness. There lies our hope, even as that of ancient Israel.

The ancient people of God became heroic wherever and whenever they acted on their belief in Jehovah, the Eternal, the Ever-unfolding. And the Jew lives to-day, in spite of all the perils to which he is exposed in certain lands, because he has believed in Jehovah, the Eternal, the Ever-unfolding. You and I have to face the future with that same thought : the Lord lives ; God is the Eternal ; His is the supreme authority, His the last word, His the final victory.

That does not mean that we are to be inactive. After all, these evil spirits abroad in the world are largely there because we have been indifferent and because evil men have been all too active. They are the expression of human sin, and we have to do our part by the help of God to bring a better atmosphere.

When the Great War broke out I made one resolution ; and (I say it very modestly) I was able to keep it. It was this—that I would not allow the passions of the War so to sway me that I should preach anything I could not read in cold type after ten years. I do not think I did ; I printed many of my sermons and have read some of them recently. I tried to avoid yielding to popular clamour, to eschew slander of other peoples with whom we were in conflict, and to seek to see the best in them. It is for all of us, in our outlook on other races, to remember, that they are human, even as we. Go back to Paul : " God made of one every nation of men for to dwell on all the face of the earth," and resolve that you will never push the advantage of your own nation at the expense of any other. We are made to live together, and no nation is a law unto itself. The only result of such an assumption and claim is to cast the world into anarchy and permanent rebellion against God.

This morning I leave with you that word, suggesting that out of our very despair of human forces we should turn to God. We are inadequate. We are confronted by vast perils. We face problems insoluble by our wisdom, but not insoluble by Him. All the affairs of the universe are in His hands. He is King ; and perchance if our hearts are willing, if we live in the temper of love, if we seek to be obedient to Him, then even in our day He shall prove Himself again Jehovah, the Sovereign God, and out of our despair and perplexity shall bring forth glorious issues for the blessing of the whole world.

World Missions and Economic Life*

By the Rev. A. M. CHIRGWIN, M.A.
(General Secretary, London Missionary Society)

THE subject about which I have been asked for a few minutes this morning to speak to you is the economic life of the world, with some special reference to its lack of friendliness and love. I imagine that means we want to try and see how the facts of the economic world, not only immediately around us, but in the world as a whole, affect the deeper ranges of men's life and experience.

Perhaps I can best illustrate what I mean by a concrete example. A year or two ago during a visit to Africa I was travelling in the bush. We met half-a-dozen men, carriers, with their bundles on their heads, following the immemorial practice of Africa and walking single file. With the unfailing courtesy of the African these men stepped into the long grass and gave us right of way along the narrow path; and as we passed by some of them raised their right hands in salutation, and others—I suppose belonging to another tribe, whose form of salutation was different—bent low and clapped their hands as we passed. They all gave us words of greeting and wished us well on our way. A mile or two further on we met another line of carriers, who also gave us right of way; but as we passed by not one of them raised his hand, not one of them gave us any word of greeting or wished us well. They just stared sullenly at us while we passed. When we were out of earshot I asked my companion why the second group had given us no greeting. His reply was, "These men have been away at the mines, and there have lost their manners, and," he added, "perhaps their morals, too."

In that picture we have something that will help us, I think, to understand that economic conditions do not merely affect the bread we eat and the clothes we wear and the external conditions under which we live, but that those economic facts of our life affect the inner things, affect men's manners and morals and even their spiritual life. For I imagine that all men being made in the image of God, all men are made for God; and certainly the African, to whom we have now been looking for a minute, is normally and naturally a spiritually-minded man. I do not say that merely of the Christian African: I say that of the African whether he is a Christian or a pagan. He is naturally a spiritually-minded man who goes in consciousness every day of a spiritual universe. He believes in spiritual facts and forces. There are a hundred indications of that in his ordinary, everyday life.

Then one day, into the quiet and rather drab village where he lives a recruiting agent comes, and as the result a group of men from the village sign on for the mines by putting their thumb-marks to a piece of paper. In a few weeks or months they find themselves hundreds of miles away from their homes, at some busy, bustling, mining or other industrial centre. These people are transported suddenly out of the age of patriarchalism into the modern industrial age. That is to say, in the course of a few weeks they have literally leapt over centuries. The strain of that upon human personality and upon the spiritual resources with which we saw a pagan African is supplied, is almost too great. Again and again those spiritual resources of the pagan African just break down; and very often the spiritual resources of the Christian African break down also, the strain of the change is so great.

In any case, supposing the man were a pagan, with his belief in spirits around him everywhere—scores of them within the reach of his arm—when he has gone hundreds of miles away from his tribal home, to some distant industrial centre, he believes he has gone beyond the reach of his gods. While within his own tribal area he dare not break the tribal law, lest the spirits should pounce upon him and make him pay the penalty, but down there at the mines, hundreds of miles away, he has gone beyond

*Address delivered at the C.M.S. House, Salisbury Square, London, on Thursday morning, January 11th, 1934, in connection with the Universal Week of Prayer.

their reach, where their writ does not run. Hence he can steal or do what he likes so long as the white policeman does not catch him. The whole moral sub-structure of his life has crumbled; the spiritual buttresses that he had, and that kept him more or less straight, have disappeared. That man comes back after his period of indentured labour, to his native village with new notions as well as new clothes, odd, ill-assorted ideas that he picked up, and he transfers these to the village life to which he returns and he becomes a disturbing, disintegrating force within the tribal life.

So gradually the effects of the economic life and industrial activity here in the West spread to distant countries, and even to remote places in the very heart of the African bush, and break down all the old ways of living, the old ideas of life, the old moral and spiritual buttresses that men had, and often leave the people in a worse state than they previously were. I think it is this that seems to me to be the most important aspect of the economic conditions of our time. They do not merely affect the external conditions under which we live, but they tend to sap the foundations of our moral and spiritual life: not only of ours, but of men and women in every part of the world, of whom we have scarcely heard.

Therefore when we meet on occasions of this kind, perhaps the greatest contribution that we can make to the need of the world at the moment is to consider the spiritual foundations of men's life. By our sympathetic and imaginative understanding of the situation and by our intelligent and understanding prayer we can help to give new moral and spiritual buttresses in place of those that have been removed.

I verily believe that many of the forces that have been liberated in the world to-day —particularly those of an economic and industrial kind—are disintegrating in their effect. They dislocate life; they break it down; and tend to put little in its place. But happily there is in the world to-day a movement which is definitely constructive, which aims to build up the life of men; and the Christian movement in this land and in every other is the thing which is attempting to do that—to build up where other forces break down; to integrate where others disintegrate. I think that we can render a very real service to the life of the world, near and far, by our understanding prayer that the Christian movement may gather strength.

Again from Africa let me give just one illustration before closing. While in Africa I visited institutions belonging to eight or ten different missionary societies, and this was the kind of thing I saw again and again. Into an institution young lads and girls, very often the picked ones of their villages and tribes, and been gathered, and there they had lived four, five, six or more years in an atmosphere entirely Christian, in touch with living Christian personalities, reacting all the time to devoted men and women and to an environment of a stimulating kind. In almost every case where I visited institutions of that kind I asked, "What proportion of the lads and girls who come into this institution and take the full course go out in the end sworn of the Tribe of Christ?" I was amazed again and again to hear the answers that they gave to me. Seventy, eighty, ninety per cent.—in many cases ninety per cent.—of those who take a full course go out at the end communicant members of the Church of Christ. I thanked God not once, but many times, because I knew that that was an example of constructive work; that Christian forces had been playing upon lads and girls for a period of years, forming habits, building up new ways and attitudes. I knew that these picked, trained young folk would be going out to their villages and their tribes, to the centres of industry and to the towns, and they would be carrying with them the stamp of Christ clearly upon their lives; they were going to be the leaders of the new life of the land. It seemed to me that that was above all the kind of thing that by our prayers we could give help to the increasing of the flow of people of that kind into places where they are needed in this country, and in every other land, in order that by Christian personalities the life of a township, the life of a tribe, the life of a village, the life of a home may be built up and made new.

So while there are forces in our economic life that disintegrate and hurt, thank God there are forces in the world to-day with which we can ally ouselves, and which, by our prayers, we can strengthen, which are building up the best life of humanity.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[ED.]

Church and State in Germany

We have sought in these pages to give evidence of the fact that the Reformed Churches throughout the United Kingdom are keenly concerned for the spiritual independence and welfare of the Protestant Churches of Germany. They realise that a conflict has developed in Germany between the Nazi Government and the religious forces as a whole which threatens liberty of conscience, the like of which has not been in evidence since the Reformation. What was recently a domestic struggle has become a matter of international concern, the issues from which are of grave importance to religious liberty. Apparently religious freedom is regarded by the Nazis as being subversive of the State, and the "mailed fist" is in use to endeavour to suppress liberty of thought and action in spiritual matters, the outcome from which can only mean the killing of the letter and the rebirth of a new Evangelicalism and Protestantism in Germany which at all costs will determine to render to Cæsar the things that are Cæsar's, but to God the things that are God's. The Reich Bishop Dr. Müller is reported as having stated that he will not rest until every preacher occupying a pulpit in Germany is a National Socialist, and everyone occupying a pew is a Nazi. His test for Christian discipleship is anti-Christian, and the area of the conflict in Germany which this creed has engendered has extended to the Roman Catholic Church, evoking from the Pope, at Easter, a letter of encouragement to the German Roman Catholic youth promising his support against Nazi "paganism." We are not often in sympathy with papal utterances, but there is no exaggeration in the use of a term which usually applies to the heathen world. For the doctrines of the Reich Bishop, whether they are his own or those of his superiors in political power, are nothing else than a perversion of everything that is Christian for the exaltation of a "Nordic Christ," described by a contemporary as "thinly-veiled militarism." We quote from the same source, "its claim to discriminate between Christians according to racial antecedents of their grandmothers is a sheer negation of everything which Christianity has upheld for two thousand years." With such doctrines it is no wonder that sincere Christians refuse to compromise, and it is a tribute to the power of Luther's legacy that so many Germans prefer persecution rather than the surrender of their allegiance to their faith.

Will Germany Become Pagan?

A writer who has recently returned to this country from Germany, after a residence of several months, contributes to a contemporary an article in which he discusses the question whether Germany will become pagan through the official attitude of the Nazi movement to religion, and he is of opinion that there is considerable evidence to show that since the accession of Nazi-ism to power, and in large measure because of it, the forces of paganism in Germany have been greatly strengthened, and those of Protestant Christianity correspondingly weakened. He records that since the war various "heathen" movements have grown up in Germany, such as the "German Faith Fellowship" and the "Nordic Religious Faith Fellowship," out of which has sprung yet another movement, the "Work Fellowship of the German Faith Movement." All of these, he states, are agreed in their rejection of Christianity as an alien form of belief and worship, not suitable for the German people. Instead they wish the German people to return to the old German faith, which is to be found in the Edda and the Nordic Sagas. This new united movement has commenced its work by de-

manding State recognition as a third Confession, having equal rights and privileges with the other two, the Protestant and Roman Catholic. The present numerical strength of this Movement is about half-a-million, and its numbers are growing. The same writer makes reference to the appointment of Herr Alfred Rosenberg as "supervisor of the entire intellectual and philosophical schooling of the Nationalist-Socialist Party, and of all affiliated organisations." This means that Herr Rosenberg is entrusted with the instruction of most of the youth of Germany under thirty years of age. It is important, therefore, to know what is Herr Rosenberg's religious point of view. This he has summed up in his book "The Myth of the Twentieth Century," and which has been appointed for reading in all German schools, accompanying Herr Hitler's autobiography "My Struggle" ("Mein Kampf"). Herr Rosenberg's book denies and despises the whole of the fundamentals of the Christian faith, and subordinates the ideal of neighbourly love to the idea of national honour. Under the constraint of such teachings it is no exaggeration to say that Herr Rosenberg will determine the religious outlook of almost the whole of the next generation of Germany. The writer of the article from which we quote adds: "There can be little doubt as to the tendency and effect of this instruction; it will be distinctly anti-Christian."

"Who is on the Lord's Side?"

In spite of all that is happening in the religious life of Germany there are hopeful and positive movements which call forth our prayers on behalf of those concerned. The strength of evangelical Christianity in present-day Germany must not be under-estimated. The statesman-like leader, Dr. von Bodelschwingh, who was elected first Evangelical Reich Bishop and was later obliged to make way for Dr. Müller, declares that for such times of tribulation the Church needs new vitality. "The Gospel must be preached as never before. We see that many doors are now closed to us, but we are thankful—I am thinking of Russia—that we are still allowed the freedom of preaching the Gospel. We do not know how long we shall continue to enjoy this freedom." He urges pastors and parishioners to deliver fearlessly the Gospel message entrusted to them, and to strengthen unity by man-to-man discussions. There are other evidences of courage and resolution under the trying circumstances which surround Evangelical life and witness in Germany. In *Die Christliche Welt* an article by the Editor appeared recently demanding freedom of conscience within the national Church (we quote from a translation in the *British Weekly*): "'If the Church authorities are supported by the State,' he says, 'and if any serious opposition to them is to be suppressed by police measures—in other words, if the Church is to be kept together in the last resort by State compulsion—then the feebler and more dependent natures will no doubt accept a compromise. But men of stronger character, firmer will, more sensitive conscience, will more and more avoid the service of such a Church, and the laity of that type will be reluctant to continue in her membership. The injury thus done to character will, in the long run, be prejudicial to the nation, and and the same is true of those conflicts amid which many people gradually forget the positive values which are the Church's possession, and drift away more and more into radicalism.'"

The Limitations of Church Unity

"Church union, which is the living expression of faith and love, must always add to the strength of a people, but a unity achieved under compulsion—as we see from Roman Catholic history in the Reformation age—works definite harm, both intellectual and moral, to the national character. 'It is a foolish policy, which ought to be rejected in the national interest.' Thousands of German pastors, millions of Evangelical Church members are feeling to-day," the Editor continues, "a heavy constraint is being laid upon them, in order to secure their acceptance of the rule of the 'German Christian' party. No longer are they permitted to express freely and publicly the convictions of their own Christian life, or confess without hindrance their own faith." He is certain that the measures recently taken by the Reich Bishop and his legal advisers have increased the danger of a schism in the German Evangelical Church.

" In opposition to the true interest of State and people, the confusion and division in German Protestantism are now great. But, before everything, this must be said for the sake of Evangelical Christianity. The present methods of Church government, which are at war with the principle of freedom of conscience, are destroying the Evangelical national Church in the motherland of the Reformation. The Christian faith, none the less, will be maintained among our people. Jesus Christ, even to-day, is stronger than all others. But must our poor nation pass through such a schism?" Let one and all pray to the living God concerning the vital issues involved in the present religious struggle in Germany.

International Protestant League Much importance attaches to the biennial assembly of the International Protestant League, which is to take place at Hemmen, Holland, from July 23rd to 26th next. The League, under the guidance of its international Secretary, Dr. G. Ohlemuller, has succeeded in uniting Continental Protestantism on a basis which gives satisfaction to all who are alive to the revived force of Roman Catholic diplomacy directed to the weakening of Evangelical Protestantism. Continental Protestantism may require the help of organisations devoting themselves largely to the raising of funds, but it is a time for all alike to recognise that under the revived Papal power the Roman Catholic Church is putting forward a tremendous effort to regain and re-establish definitely its supremacy in Europe, as elsewhere. Encouraged by the help it receives from propaganda within the Anglican Communion, and from the silence of other Reformed Churches, the Roman Catholic Church presents a menace to civil and religious liberty which demands a new unity of Protestant forces in which command and creed go hand in hand. Truth is the only weapon which can effectively meet the situation. Among the subjects to be discussed at Hemmen will be "The Sovereignty of the State and Mixed Marriages, which will be dealt with by the Rev. E. J. T. Bagnall, Secretary of the London Free Church Federation, and "Catholic Action and Evangelical Christendom," a subject of grave importance, a paper on which will be read by the General Secretary of the World's Evangelical Alliance. Notable representatives from many countries will gather at Hemmen and we express the hope that the results will help the consolidation of the Protestant forces on the Continent.

Protestantism in Austria A serious call for help from England comes from the Protestant Churches of Austria, where, on the whole, the population is Roman Catholic. There are only some 250,000 Protestants among a total population of 6½ millions. The Roman Catholic Church has always exercised great influence on successive Governments in Austria, and to-day, as is well known, it is the power behind Chancellor Dollfuss, no doubt greatly interested in the reported aims of the latter to restore the Monarchy. The present difficulties of the Protestant Churches are largely due to the situation in Germany, for they have always been in close communication with the German Protestant Churches, which have given material and spiritual help. Now, however, the political situation has left the Protestants of Austria stranded, and at a time when numerous additions to their Churches are being received from the Roman Catholic Church, for whom it is not easy, without a large increase of pastors and teachers, to care. In an appeal to the World's Evangelical Alliance, which is receiving sympathetic attention, the following paragraph appears: "We need German Bibles and Hymn Books—at least between 4,000 and 5,000—and financial support which would enable us to have more pastors and social workers. Then our Churches and Church Halls are all small so that on every Sunday two services have to be held and, even then, there is not room for everyone. Our Church has never had an opportunity as great as this and, though we are threatened by a hostile Roman Church and Government and are passing through a new period of a counter reformation the Church is prepared to suffer and help the new brethren. There is a great opportunity for the Protestant Churches of other countries, especially in England, to help. We know that Austria is breaking down financially, we know that a struggle worse than any we have had before has to be faced, but how will it be possible to pull through if we are not able

to strengthen the soul and mind of our people? Just now young and old are prepared to hear the message and we want to bring it to them. We know God will guide us but it may be that He wants you to help us."

The Jewish Tragedy—Fascism and Prayer

The issue by the Council of the World's Evangelical Alliance of a special Whitsuntide Call to Prayer on behalf of the Jews has evoked widespread and favourable comment. From many countries we have received expressions of thankfulness and assurances of co-operation. The Jewish Press has asked to be supplied with copies, and a letter of thanks has been received from the Chief Rabbi. The Nazi persecution of the Jews as a race, with all its implications, is a political question on which we do not propose to comment here. We gladly, however, draw atention to a leaflet received from Scotland in which a solemn warning is uttered to the British peoples concerning those who in our country are seeking, or may seek, to further the aims of a movement which is proving itself to be anti-God, anti-Christ and anti-Jew.

Spanish Evangelical Congress

The fact that the Spanish Government gave unreserved permission for the holding in Madrid of the Third Spanish Evangelical Congress was probably largely due to the unity of command which characterised the appeal of the Spanish Evangelical Alliance. The Spaniards are alive to the value of having in their country a Central Body, representative of all Protestant interests, and at the same time an active spiritual force which can protect Evangelical interests when necessary, and at the same time encourage the work of evangelization. One impression which the Congress has left upon the writer is that Spain needs a wisely guided and indigenous effort directed towards nation-wide evangelization. The power and influence of the Roman Catholic Church has been broken to such an extent that it is unlikely that the trend of political events will make it possible again to unite Church and State, or to curtail the present freedom of conscience and worship. We hope this is a true reading of the situation. Opportunity is afforded to-day for open air meetings, gatherings in halls, and even theatres, and for preaching the Gospel in other ways. For any such nation-wide campaign large funds would be, and in fact are, required. Now that economic pressure is relieved to some extent it is to be hoped that gifts will be forthcoming for Continental Protestant interests, of which urgent needs Spain is an outstanding illustration. Will not some benefactor place in the hands of the Evangelical Alliance a gift so substantial that it will enable it to commence or help new openings for *evangelization* in countries where Evangelicals are facing responsibilities under new conditions of liberty which cannot be fulfilled without generous help from outside.

Hungary Calls for Help

All our sympathy goes out to the people of Hungary, who have suffered the dismemberment of their country as a result of the world war, and very many of whom find themselves to-day under rulers which they would not choose. All information that reaches us, however, shows that in Hungary the desire of the Government is to support freedom of conscience and worship. The Churches are alive and active, and they realise their responsibility for the future moral and religious development of their country in keeping with the Gospel of Christ. The Protestant Churches, however, are poor, and adversity has caused them to realise that they must fall back upon God. We believe the Week of Prayer finds much acceptance throughout Hungary, and that the principles and aims of the World's Evangelical Alliance are welcomed and understood as a practical working force. Active evangelization is in progress within and without the organised Churches, and such bodies as the Hungarian Gospel People Mission, which makes use of motor Bible carriages, are doing useful work in towns and villages remote from the capital. An earnest appeal for Prayer reaches us from this Mission, and we pass it on. The appeal reads: "Pray as the first Bible carriage starts on its way in Hungary; that the Lord will bless the workers, and open the hearts of the people to receive the message, and that hindrances may be removed out of the way."

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

Intercommunion We are glad to know that the important subject of intercommunion is not being allowed to become merely a vexed question, the best policy concerning which is silence. Two outspoken statements have recently been made, one by Canon Guy Rogers, Rector of Birmingham, and the other by Dr. Carnegie Simpson, both maintaining that intercommunion is of the *esse* of Christian unity, the goal of, rather than a means to, the manifestation of the true unity of the One Body of Christ. What is needed is action. We heartily endorse the view of Dr. Simpson that the practical test of recognition in the matter of Church unity is intercommunion. Apart from this aspect of the question we must never forget that what some term Holy Communion is really the Table of our Lord, at which all who are His are welcome, and should be so received not for their distinctions of Church order or membership, but as members of His Body, in the light of His own command, "This do, in remembrance of Me." In his reference to the subject, when delivering the series of Chalmer's Lectures (in Glasgow) on "The Evangelical Church Catholic," Dr. Simpson remarked: "the Lambeth proposal that Presbyterian members might be admitted to Holy Communion in Anglican churches when the services of their own churches were not available or within reach was inadequate religiously. It had no religious principle in it; and, indeed, it reduced the intrinsically spiritual issue of who should be received at the Lord's table to the level of the geographical. In such an issue nothing could be more irreligiously irrelevant than the computation of the mileage to the nearest Presbyterian church. There was need to lift that high and sacred matter from the secondary levels on which it was often discussed and determined, even by church authorities, to a plane which was spiritual in character and catholic in principle; and the Evangelical churches should refuse to discuss it on any lower plane." The lecturer concluded by saying that, "whether or not further ecclesiastical union on any large scale was presently possible, they should cherish the spirit of unity. They should know one another, learn from one another, and look for the good in one another, and make the most of the things in relation to which they met one another or met Christ together; and, still more, they should never forget their original one-ness in Him Who was the Lord and Saviour of them all."

"Oecumenica" We do not understand why it should be either desirable or necessary for the Church of England to be represented among the Continental Churches by a magazine printed only in the French language. Our opinion is that better service would have been rendered to all concerned if the magazine, the title of which is *Oecumenica* had been produced in English, French, and German. The first number is before us as we write. The Archbishop of Canterbury contributes a Message in which his Grace stresses the importance of the history, ideals and character of the Anglican Church being fully understood by the sister Churches of the European Continent. This leads to an expression of earnest hope that writers will be found for succeeding issues who can present the Protestant and Reformed character of our National Church, so that there may be no misgivings or misunderstandings as to why the British Parliament twice rejected the Revised Prayer Book, or as to the desires for the future of the National Church on the part of the great body of Protestant opinion in England. The magazine is published under the auspices of the Council of Foreign Relations of the Church of England, and our impression of the first issue is that it leans to Anglo-Catholic interests. Greater confidence would have been given if the Editors had included more representative Evangelicals, and perhaps it is not too late for consideration to be given

to the suggestion. We note that Canon F. C. Macdonald of Durham Cathedral, contributes a study of Bishop Handley Moule under the title "An Evangelical Saint." Other contributors include the Archbishop of York, the Bishop of Truro, the Dean of Chichester, Archbishop Germanos of Thyatira, and Father Gabriel Hebert of the Society of the Sacred Mission, Kelham. *Oecumenica* is published by the S.P.C.K.

Oxford Evangelical Conference

The Oxford Conference of Evangelical Churchmen (which continues the earlier Cheltenham Conference) met during the month of April and was an advance in attendance and interest on anything previously attempted. Under the presidency of the Master of St. Peter's Hall (Rev. C. M. Chavasse), the Conference considered the general subject of "The Ministry of Reconciliation." The "Findings" agreed upon at the closing session made clear in general the teaching and practice of the Church of England on the "Ministry of Reconciliation," as it is contained in the Book of Common Prayer and the formularies of the National Church. "History has demonstrated that the system of habitual auricular confession is fraught with grave danger, alike to priest and penitent." The Church of England does not teach or authorise "Auricular Confession," as practised in the Church of Rome, which is expressly condemned in several authoritative pronouncements of the Anglican Church, including the Homilies. We are indeed thankful that the Conference, too, urged the putting in the forefront of all ministries and preaching "forgiveness of sins through faith in the atoning sacrifice of Christ" and "not to be content until people are living lives of direct confession to God, direct reliance on Christ, and direct communion with the Holy Spirit."

Lady Bates' Outspoken Criticism

Speaking at the Annual Meeting of the Liverpool Auxiliary of the Alliance, Lady Bates drew attention to the importance of preachers being in earnest when speaking at the Sunday evening broadcast Services, and mentioned that she had listened-in to some sermons, by popular preachers, and it seemed to her that they were giving the people religious "dope." She continued "They are giving them something which is lulling then into a false sense of security, and when these people are up against it, when perhaps they are facing death, do you not think that some of them will find that when they came seeking for bread they were given a stone? The great cry to-day in the religious world is for unity, but they had to be careful that in their desire to promote unity they held fast to Truth. The only unity that was worth considering was the unity experienced by those who had given their hearts to the Lord. The surest way of promoting that unity was to spread the Gospel. The world's need to-day was the same as it had been down the centuries. They were told that present conditions were different and that it was necessary to present the gospel message in a different way, and to dress the glad tidings in up-to-date clothes. In that process they often found that the glad tidings were so whittled down as to be almost unrecognisable and to be robbed of their saving power. Germany to-day was presenting a Teutonic Jesus, and her heart went out to the splendid German pastors, who were standing firmly for the faith and fighting the Reformation over again in that country. Then there was the Roman Catholic Jesus. To Roman Catholics it seemed that Jesus was either a baby or some austere Being whom they could not approach direct. There was also the Jesus of Modernism—robbed of his saving power. It was Jesus as He was in Himself, who could save and win men's hearts and who was able to save to the uttermost those who came unto God by Him. If only all the ministers of the world would determine like the apostle Paul to 'know nothing among men save Jesus Christ and Him crucified,' what a harvest of souls there would be for the Kingdom of God! In the Church of England she believed that they were largely suffering from over-organisation. Organisation had reached such a pitch in the National Church that they were runing the risk of being left with a wonderful machine, but without the time to supply the necessary oil to make the wheels go round. It was the oil of the Holy

Spirit which the Churches needed and without which machinery was absolutely useless." We owe much to Lady Bates, who is a member of the Church Assembly, for these and other outspoken comments upon matters which are vital at the present time, and not alone to the Church of England. The meeting in Liverpool at which she spoke was presided over by the Minister of Sefton Park Presbyterian Church, who added that he was not so foolish as to plead for a complete and universal union of the Churches. Men and women were of infinite variety, and it would be a great pity to take all those varieties and straitlace them into one strait waistcoat. He thanked God for the fact represented by the World's Evangelical Alliance—that while they had many points of difference, they were in fundamental agreement on the biggest and vital things.

The B.B.C. and Propaganda

A correspondent writes to us a pleading letter, drawing attention to the Spiritist propaganda broadcast by the B.B.C. during the past few weeks. She asks that we will protest against the broadcasting of talks such as those which have been permitted, or are arranged, dealing with personal attachments to Spiritism, Necromancy, Theosophy, Unitarianism, and other cults subversive of Christianity. Perhaps by making her protest known others may be induced to write to the B.B.C. setting forth their views, earnestly representing how distasteful such use of the microphone is to Christian people generally. What we do not understand is the silence of members of the Religious Advisory Committee of the B.B.C. on such matters, which surely lie within their official responsibilities and might be influenced in the desired direction if they themselves would voice the feelings of the large numbers of Christian people they represent. Much criticism is being levelled at the B.B.C. just now, and we do not wish to add to their burdens. But this surely is a matter which should receive their careful attention. Propaganda is not the use of the microphone which the public generally desire to pay for, nor is it the place of the B.B.C. to make it. In the name of vital religion and on grounds which we think fully justified we appeal to Sir John Reith to exercise a more careful veto on broadcasts of propaganda harmful to our common Christianity.

Betting and Gambling Legislation

The Government's Bill to regulate betting and gambling is finding a stormy passage through the House of Lords. It is likely to meet heavy seas in the House of Commons, where it may be expected during the month of June. All Christian people must be thankful for the strong lead given by the Government in regulating an evil which can only be described as a national curse. The subject is of outstanding national importance at the present time, and all Christians should make it a matter of prayer to God that designs to defeat the Bill may be frustrated, and that if betting and gambling cannot be eradicated from our national life, consciences may be so aroused that the evil may be restrained. If asked the question "Why is it wrong to buy a ticket for a sweepstake?" what is the conclusive reply? Of course many answers might be made, but in brief it is sufficient to say that when men or women have money, often at the expense of household and other necessities, on something they cannot control, they tend to lose their interest in honest effort to earn and to spend honourably their means of living. Betting and gambling offend the divine law of work and the divine law of love. It is trifling to suggest that the "little flutter" for the sake of chance can do no one any harm but the loser. Morally and spiritually it is an offence against the golden rule, and against all that is interpreted by the term "godliness." We fear the spirit of gambling has taken fresh hold upon our people, and it is not easy to eradicate it. Do the Christian public realise what Greyhound racing means? We do not wish even to appear to decry honest sport. But there is no necessary connection between sport and gambling or betting. Gambling is anti-social in its selfishness, and in its inculcation of beliefs that it is right to obtain from others that for which we make no return. All the laws of God and good-living provide that industry and not chance is the determining factor we should rely upon for our maintenance.

Church Lotteries and Bazaars

Attention should be drawn to that part of the Government Bill which deals with Church Lotteries and Bazaars. It is to be regretted that even the name of these doubtful practices should appear in the Bill, except to prohibit them. Those who have travelled know the use which is made by the Roman Catholic Church of Lotteries, and, except for restrictions, the same evil would appear in this country. We trust that Christian leaders of all denominations will take steps to inform the Government and their representatives in Parliament of the general Christian feeling upon the subject and express their hope that the restrictions imposed in the Bill under discussion will not be in any way relieved. If Church work is allowed to depend upon bazaars in which diluted gambling in the form of lotteries is tolerated, all spiritual influence will vanish. The two do not and cannot live together. Have our pulpits been as outspoken in condemning such pratices as they have in denouncing other evils? We have arrived at a time when clergy, ministers and all Christian people alike, should prefer unpopularity to the sacrifice of principle.

Methodist Moderator's "Fiery Appeal"

What a local newspaper terms "a typical and fiery sermon" on the importance to the Free Churches of the doctrine of the Resurrection was preached by Rev. F. Luke Wiseman at the Birkenhead Assembly of the Free Church Council. Speaking from the passage in the 22nd chapter of St. Matthew's gospel when the Jews asked Jesus "Who gave you this authority?" Mr. Luke Wiseman, after showing that then, as all along the history of the world, the experts had been wrong, pointed out their mistake, "the tragedy of the thing was that the builders rejected the Stone." "Why," he enquired "did the experts reject Christ? Self-complacency was a danger which attended all men of position, whether in church, state, town, or business. There was also vested interest. Because they were in positions, there was a tendency to say with Marshall MacMahon, 'I am here and I am going to stick here!' Vested interests always tended to pervert judgment. The disciples 'preached Jesus and the resurrection,' and Peter said, 'This is the stone which was rejected, and which has been made the head of the corner.' Jesus and the resurrection; not merely the man Christ Jesus, not a great teacher, not a glorious example, not the noble martyr, not the one who would suffer for truth to the very death, not even the man whose death could somehow or other be related to man's sin—not that, although all that was true—but the great essential was that 'it was impossible that this man could be holden of death.' He was exalted, a Prince and a Saviour, to give repentance and the forgiveness of sins. That was the Stone. Were they rejecting it? For 100 years, we have been reading the Gospel and stopping at the Cross, and Jesus is in a Syrian grave, and it is a beautiful life, and we know more about the man Christ Jesus to-day than, I think, any generation except the first; but the Stone which God has set is the One Whom He raised from the dead, and brought to His own right hand—that is His Son. If that Stone is set at naught, of any builders, what those builders do is to reject God's counsel against themselves. This certainly was the Gospel which made the Free Churches. We could never have got the start apart from Jesus, and the resurrection, and we must keep right close up with that great truth. Howsoever difficult it may be, whatsoever burden it may be upon our minds, howsoever with our limited ideas of what is possible with God, we may say that such a thing is a burden to faith—*preach it, man! Jesus and the resurrection! Jesus raised again from the dead and exalted to be a Prince and a Saviour!* Are we preaching it? I hear the young generation does not want a Saviour. I have no other Gospel!" Dr. Wiseman declared. "Jesus, Lord and Saviour, who gives remission of sins, a new heart, the possibility of a new life, a new name, a new sonship, a new power, a new outlook, a widened horizon and a hope of glory—this is the Stone!"

The Prime Minister on Spurgeon

The Prime Minister paid a gracious tribute to C. H. Spurgeon when he presided at the Centenary Celebration in the Royal Albert Hall. "Spurgeon,"

said Mr. MacDonald, "was deeper in his foundations than theology; he was higher in his attainments than theology. What was the secret of the riddle of that man? Spurgeon himself was again and again asked what the riddle might be, but he never gave a satisfactory answer. Could a satisfactory answer be given by the human mind and the human tongue? Spurgeon was a Calvinist. It was a profound pity that Calvinism had become to be interpreted from an incident which was unfortunate; from one or two paragraphs and opinions that were to-day the dried bones of a living system; from an application of a great governing will which was, nevertheless, limited by the conditions and the experience of the generation to which it belonged. It was the pageantry of Calvinism which inspired Spurgeon; its realistic facing up to realism, its rejection of sweet consoling beliefs; it was the strong doctrines of Calvinism, not interpreted by a pettifogging and formal logic, but interpreted by experience and life itself by a man who, in his personality, contained them all. His mind, imagination, thoughts, and preaching dwelt upon the most colourful, dramatic, and moving pageantry of an extraordinary theme, which was shown through the history of mankind and repeated in that of every living man who had come to be troubled and who sought peace. Sin and damnation, repentance and acceptance, justice, love grace, salvation, death, and life—they were all great moments and great experiences in that extraordinary pageantry that came from eternity and was moving towards eternity in which generation succeeded generation as active, living, sinful, aspiring human beings passed by in that procession of truth, experience and life which Spurgeon preached and lived." It is indeed helpful, at such a time as this, to have such words from the lips of the Prime Minister, and the vast audience in the Albert Hall fully appreciated what it meant to the gathering generally to have Mr. MacDonald among them on such an occasion. All that Spurgeon preached and so resolutely stood by as being the Truth of God, and the Bible, remains to-day, and will remain throughout eternity. If it has been jettisoned by modern theologians occupying seats of the mighty in denominational settings, like Jonah it will reappear, to their discredit. What the world, and the Churches, need to-day is more and not less of what Spurgeon preached. We quote once more from Mr. Ramsay MacDonald's speech: "In these days one regretted the decline of the pulpit; one regretted the decline of the spoken word. The inspired and sincere word—what mountains could it not move? Such was Spurgeon's conception of life, finally and eternally and such his being that at this time in every corner of the earth men uttered his name in gratitude, wonder, thankfulness, and reverence. He wished that it would lead to a resurrection in their midst of his qualities. They might say of Spurgeon: 'Thou should'st be living at this hour; England hath need of thee.'"

The Revolt Against Freedom

With accustomed State ceremonial, the General Assembly of the Church of Scotland has taken place at Edinburgh. For the second year Mr. John Buchan, M.P., has acted as the Lord High Commissioner. In his address to the Assembly the Lord High Commissioner made some notable comments upon questions of the day. He said: "Throughout the world to-day there was a danger of revolt against freedom, not for the love of manly discipline, but out of sheer failure of nerve. In secular politics they saw a widespread destruction of liberty. Among great masses of men there was a loss of self-confidence. The citizen had forgotten his old pride of standing squarely on his feet. There was an impulse to huddle together and to seek salvation in herds, a fear of being alone, a craving to surrender the will to any authority which would save trouble. The critical and sceptical spirit which had long been abroad had disintegrated many of the old securities and driven men to flee for shelter to any new thing which offered cohesion and stability. A like impulse might be detected, he thought, in certain religious movements of to-day. He believed that that was an unclean and lying spirit, both in secular and in sacred things, for it must lead to the decay of mind and will and soul. There could be no hope in that which involved the abnegation of manhood and the surrender of what St. Paul called the glorious liberty of the sons

of God. To oppose to-day a weak craving for servitude was as sacred a duty for this Church of free men and free women as any that it had faced in its stormy history." We should be profoundly thankful for this clear and outspoken utterance, which concerns other communions than the Church of Scotland. There are signs that we are on the eve of a great struggle for freedom, a conflict which may determine the true nature of the Church of Christ, especially in relation to the forces which are first and foremost Evangelical. What is happening in Germany is deeply affecting all the Protestant Churches outside that country, and, we may add, is being watched by public opinion with deep concern.

Christian Reunion: The Practical Issue

More and more those who sit in the pews are coming to realise that conversations on Christian reunion are not likely to produce what they are looking and praying for. To some it seems as if these conversations and conferences are leading more to possible bondage than with the freedom and fellowship which the Gospel of Christ expresses. Everywhere there are evidences of soul hunger for faith and fellowship. Christian unity is either an active and living force or it has only a name to live, being dead. We see little hope for living or permanent reunion of Christendom unless it is based on an external unity expressing itself in the manifestation of the unity which becomes the Church and the Gospel of Jesus Christ. All sorts of plans have been proposed for Reunion, but they have broken down, here and there, and generally on some point which concerns ecclesiastical interpretations rather than "the liberty wherewith Christ hath made us free." The practical issue lies in the union of all Protestants, using this term in its generic and not hostile sense. The World's Evangelical Alliance has led the way for 88 years now, and speakers at its recent Annual Meeting (to be reported on in our next issue) stressed the importance of joining the membership of the Alliance and of doing all possible to extend and substantiate the work it has in hand.

Transplanting the Assyrians

We are glad to see that a first step has been taken at Geneva towards the settlement, at least in part, of the problems presented by the Assyrians of Iraq. The World's Evangelical Alliance has consistently sought to voice the interests of these unfortunate people, especially the Christian refugees. *The Times* reports that the Committee of the League of Nations Council which has been studying their transplantation has reported upon the results of the enquiry as to the suitability of part of Brazil for their settlement. In commenting upon the proposal *The Times* remarks: "The districts which these two investigators visited are situated in Parana, one of the more southerly States of Brazil. The plateau region of Parana, where it has been proped to settle the emigrants, is well watered and enjoys a remarkably temperate climate. Other settlers have prospered there, and small farming is the rule on the uplands. In these circumstances it is to be hoped that the Brazilian Government will consent to the settlement of the 2,000 or 3,000 families who desire to leave Iraq. Some opposition has been manifested to the proposal in the Brazilian Press and in official quarters. This seems to have been due in part to the desire of local politicians to find a stick with which to beat the Government, and in part to the attitude of Arabic newspapers circulated among the not inconsiderable Arab or 'Syrian' population of certain South American States. . . . . Now that Parana has been pronounced fit for Assyrian settlement the League Council Committee proposes to enter into detailed negotiations with the Brazilian Government. If these should be successful another problem will remain to be solved. The transport of a large number of families from Iraq to Brazil will be a difficult and expensive affair, and their settlements will have to be financed until they become self-supporting. Last January the League Council adopted a resloution in which an appeal was made to the generosity of Governments and private organisations to participate in the financing of the scheme considered more particularly from its humanitarian aspect." If successful the project is one which should engage the sympathetic co-operation of all Christian people.

World Mission Notes

Christian Missions in India

The future government of India is a subject of vital importance to the British Empire, and not only to the Empire, but to Christian Missions in India. A wide divergence of views exists upon the British Government's proposals for Indian Constitutional Reform, as published in the official White Paper dated March, 1933. When this matter first gained prominence through the proposals for and the subsequent arrangement of a Round Table Conference it will be remembered that the World's Evangelical Alliance called a special week-day of Prayer, which was held at Westminster, and in which representatives of the various Churches and Missionary Bodies interested took part. Since then political issues concerning India have crystalised into a Reform Scheme, embodied in the White Paper referred to, which we do not propose to discuss here, beyond mention of the fact that the proposals have given rise to the fear that, if carried out, they may lead to the eventual suppression of Christian Missions in India, and to the ill-treatment, or even massacre, of Indian Christians. This is the view, reported in *The Times*, of Sir Henry Page Croft, M.P. Whether he is right or wrong, the matter is one which should receive profound thought by all interested in the future of Indian Christianity, without respect to party political interests, but in the light of what has already been accomplished by Christian Missions in India, and what would be involved if anything whatsoever happened to limit religious freedom, or to fan a flame of hostility to Christian ideals on the part of the infinite religious diversity of which the huge population of India is composed.

A Disclaimer by Indian Missionaries

We draw attention to the following letter, signed by a number of Indian missionaries and missionary leaders, which, as it states, is not an official communication or the considered view of the Missionary Societies and Christian Churches of India as a whole: "We regret to notice that the suggestion has again been made, this time by Sir Henry Page Croft, that the adoption of the proposals of the White Paper on Indian Policy might lead to the suppression of Christian Missions in India, and to the ill-treatment or even massacre of Indian Christians. We do not write officially on behalf of the Missionary Societies and Christian Churches of India; but, having a wide acquaintance with Indian Christians and with Indian missionaries, we confidently challenge Sir Henry Page Croft to find any responsible body of missionaries or of Indian Christians which would approve his attempt to rally religious feeling and conviction in this country against the White Paper policy on the ground that it constitutes a menace to the growing Indian Church or to the witness of the Cross in India. While missionaries in India are grateful to the British Government for that ideal of toleration and justice which it has maintained for more than a century, they also recognise that, with the uprising of Nationalist sentiment, Indians have often identified the Christian Mission with the British Raj and with European civilisation. Under an Indian Administration this confusion of sentiment and thought will no longer be possible, and Christian Missions will stand forth more clearly in their true character. One great obstacle to the work of the Christian missionary will thus have been removed. With regard to the menace of massacre, if it existed, is it credible that the representative Indian Christian organisations should not have spoken clearly and strongly about the danger? So far from this being the case, the fact is that the All-India Christian Conference urged that the safeguards should be made less, rather than more stringent; and this, we believe, represents the general view of the Indian Christian leaders and of the Community. Our confident expectation is that under the Reform Scheme the principles of toleration and religious liberty will be effectively maintained."

A Reply from Sir H. Page Croft

A prompt reply has been forthcoming from Sir Henry Page Croft, M.P., in the following terms: "I have read

with interest the letter signed by a number of Indian missionaries in which they state their confident expectation that under the Reform Scheme the principles of toleration and religious liberty will be effectively maintained. All Christians will hope that they are correct, but I must be pardoned for expressing an anxiety that such confidence appears to be over-optimistic in view of the following facts.

"It is indisputable that in India religious feelings are intense and inflammable, and that often, at the slightest provocation, communal riots take place resulting in the slaughter of Hindus and Mohamedans, and that, but for the efficiency and speed with which the police act, many disturbances would develop into serious rioting. The lessons of the Moplah rebellion, and the even more recent massacre at Cawnpore, are sufficient proof of my main contention. Again, Gandhi, who is regarded as a saint, was stoned by an angry mob of his co-religionists, apparently on account of his toleration for 'Untouchables.' while in the ghastly affair in Veerarinanpet in April of this year a magistrate, a head constable, and two others were killed in endeavouring to prevent the practice of self-torture.

"With these facts before us, can anyone contemplate without the gravest concern the position of any religious minority when the police and judiciary have passed from British to Indian hands, and how can we be sure that Christians will be immune from such animosities? My contention is that British administration in India is based upon the principles of Christian justice, and that probably Christianity alone can ultimately bridge the age-long struggle between Hindus and Mohamedans. There was no peace in India until our administration was established, and to abandon the partnership of British and Indians at one step is dangerous to the whole community and a breach of our trust to the masses. I cannot neglect also the declaration of Congress leaders that Christian Missions will, if they have their way, be eliminated.

"To-day the Government is free from all religious prejudice, being composed of Christians, Hindus, and Mohamedans in partnership. Under the White Paper nothing can prevent the Central Government becoming over-whelmingly Hindu. Your correspondents are anxious that their work should no longer be 'identified with the British Raj and with European civilisation.' May one not ask whether the various Churches could ever have entered India, and much less succeeded, but for the personal, moral, and material aid of British and other Christian communities in Europe and elsewhere? There will be general surprise at the denial of parenthood and repudiation of these sources of missionary strength.

"I hope I may be pardoned for suggesting that the day Christianity and the British flag are divorced the former will have lost the medium through which it was established in Asia, Africa, Australia, and North America, and the main inspiration of British civilisation will be destroyed."

Some Vital Indian Facts There is probably no question which had arisen on which the vast bulk of the population of this country as well as of India, have received so little instruction and are so uninformed as the proposals to set up Home Rule for India. Lord Carson, in a Foreword to the "1934 India Blue Book," (purchasable on all Railway Bookstalls for 1d.), mentions that it is the first duty of all to aid in the education of those who must, or at least should eventually, decide this issue by their votes. He raises the questions—How many of our electors know what India is? How many, if you asked them, could tell you how India was created, and at what sacrifice? To show the gigantic nature of the task of British rule in India is it not enough to recall that the population of that country numbers 350,000,000, speaking 222 languages? And he adds: "Can it be denied that out of this vast horde, with so little in the nature of national cohesion, Great Britain has built up a colossal structure which she can look at with well-founded pride, and the knowledge that nothing similar has ever been achieved by any country in the world at any date of its history?" It should be borne in mind (we quote from the publication referred to) that "Two thirds of the population of India are Hindus of various grades. This religion claims about one-half of the people of the British Empire, and one-eigth the population of the world if the out-castes are included.

Hindus worship an immense number of gods Their outlook on life is entirely different from that of Europeans. Their religion is highly formalist, and prescribes rules for every detail of daily life.

"*The foundation of the Hindu social system is caste.*

"No man can get out of the caste in which he is born; he must marry within it. Generally, some particular occupation is followed by each caste.

"There are about 2,300 castes. The chief are:—The Brahmans, priests and teachers; The Kshatryas, warriors; The Vaishyas, traders and peasants. Below the elaborate gradation of caste come the Untouchables, who form 30 per cent. of the Hindu religion. They are supposed to be the descendants of a forgotten conquered race. 'For all other Hindus they cause pollution by touch, and defile food or water' (Simon Report). In the villages they live in separate quarters, and eat food which no other section of the community would accept.

"Cruel Hindu religious practices like Thuggism (the sacrificial murder of travellers) and Suttee (the burning alive of widows) have been forbidden by our Government in India. Temple prostitution and child marriage still remain.

"Scattered about everywhere among the Hindus, and equal to about one-third of their number, are the Indian Moslems, descendants or converts of Mohamedan invaders from the North-West. Their religion is much closer to Christianity than Hinduism. For Moslems there is only one God, and Mahomet is His prophet. Moslems are in the majority in Bengal, the Punjab, the Noth-West Frontier Province, and Baluschistan.

"Between Hindus and Moslems exists a fierce hostility. Their religions clash on many points. The Hindus have the advantage of numbers; the Moslems that of fighting capacity. From 1923 to 1927 there were 450 reported killed and 5,000 injured in Hindu-Moslem fights. The real casualties were doubtless many more. On March 24th, 1931, a terrible massacre of Moslems by Hindus broke out in Cawnpore; at least 1,000 are believed to have perished. The estimated figures of races and religions are as follows:—Caste Hindus, 170,000,000; Untouchables (out-caste Hindus), 75,000,000 Sikhs (reformed Hindus), 4,000,000; Jains (another Hindu sect), 1,250,000; Moslems, 80,000,000; Buddhists (almost all in Burma) 13,000,000; Parsis (a Persian sect), 110,000; Christians, 6,000,000."

What Ought We To Do? The eyes of the world are on India, and Christians who realise that the greatest need of the country is the Gospel of Christ should certainly unite at this time to aid the Missionary Societies engaged in the task of Christianising India. We ought also to pray, continually, that guidance may be given to all missionaries and missionary counsels concerning their work, that first things may be put first, and political issues subordinated to the tremendous opportunities that are represented in India to give the Gospel to millions, ninety per cent. of whom live in the villages. The Zenana work is, of course, of great importance, and in this the Zenana Bible and Medical Mission shares with others a unique place in the confidence of the Indian people. Recently we had the privilege of receiving at the Alliance House a deputation from the Church of England Zenana Missionary Society, including its Chairman, Bishop Molony, who stressed the importance of Christian unity in India and the need and opportunity for personal evangelism. Another representative, Miss Rose Watkins, recently returned from India, mentioned that the desire for unity in India shows that in giving its people the Gospel first things have been put first, and she added "I believe nothing can stop it, because the Indians feel that it is the mind of Christ." Nothing must transpire to hinder the evangelization of India. At home and in India Christian unity is essential. The less ambassadors for Christ mix themselves up with political struggles the better it will be for the prestige of Christian Missions.

Roman Catholic Missions In an illuminating survey of Roman Catholic Missions Mr. Kenneth Grubb mentions that "'The Christian population' of the world to-day is considered to be some 558,000,000 (26 per cent. of the total). Of these Roman Catholics, who number about 298,000,000 (53 per cent.) are thus distributed: Europe 63, South America 16,

North America, 15, Oceania 3, Asia 2, and Africa 1 per cent. The missionary policy of the Vatican is clearly outlined in *Rerum Ecclesiae*. A succession of steps have been taken to give effect to that policy. There are reckoned to be about 50,000 'workers' in Catholic fields, one-third of whom are nationals. The Holy Year of 1933 was the occasion for a Vatican review of the world-field which commented especially on the growth of native responsibility. This is illustrated in the appointment of native bishops. In 1926 two Chinese bishops were consecrated; in 1927 the first Japanese bishop; in 1931 an Indian bishop and in 1933 five new bishops, two Indian and three Chinese. The present Pope has given much attention to the development of missions. Certain organisations mentioned in *Rerum Ecclesiae* have received special support. The great Vatican missionary exhibition of 1925 was a notable event. Much useful literature and some essential handbooks have been published. In 1928 the missionary press agency 'Fides' was founded. Such instances could be multiplied. Finally in 1929 the 'Roman Question' was settled by negotiation and treaty between Mussolini and the Pope. The financial settlement involved the payment by the Italian State of £17,500,000 to the Vatican, and it is understood that the greater part of this has been put aside for missionary work." This ought to stimulate Protestant action, both in organisation and giving.

Roman Catholicism in the Belgian Congo

In his survey of Roman Catholic Missions in Africa, Mr. Grubb presents a series of facts and figures, extracted from up-to-date Roman Catholic Official sources, and representing the extent of Catholic *claims* in this field. "It would be easy," he states, "to show that a like situation is developing in some other parts of Africa and the world. The Catholic population of Belgian Congo and of the territory of Ruanda-Urundi now passes a million (1,081,957) with an increase in 1933 of 142,446 faithful. In 1931 the Christians were 816,377; in two years they have increased 32 per cent. The baptisms of adults, which are more or less the thermometer of conversions, reached 109,911 in 1932-3. Hardly two years ago they did not reach half this figure. It is to be noted that more than 750,000 natives are now under instruction in order to become Catholics. Schools, in the Belgian Congo, are nearly all in the hands of missionaries, with the vast number of 375,000 pupils. Foreign missionaries, priests, brethren and sisters are 2,122; native priests are still few. But there are 4 major seminaries with 110 students and 19 minor with 843 students. In one year the number of aspirants to the priesthood has increased by 176." (*L'Osservatore Romano*, January 1st, 1934. Direct communication from Leopoldville).

The Apostolic Delegate, on a recent visit to Rome, praised especially the work of the nuns and denied accusations of too rapid baptism. He commented on the success of the Eucharistic Congress of Kisantu (1933), the first of the kind, and emphasised that schools are the strong arm of evangelism. The White Fathers were the first to train a ministry. Catholic Action Societies have not yet been organised, but the Catholic press is influential. The permanent seat of the Delegation is to be built on land presented by the Government. "The Belgian Government, on the ground of encouragement to assist in the erection of new school buildings has, in the last quadrennium, advanced a few extraordinary subsidies besides the ordinary ones." "I believe," Mr. Grubb adds, "that among the nations of the world the Belgian will be that which will most interest itself in the future in the progress of missions."

The Protestant Situation

Few situations in Africa can be so much helped by Prayer at the present time as this significant and even critical situation in the the Belgian Congo. A strong Protestant Council (the Congo Protestant Council) exists in the Belgian Congo and maintains a special Committee devoting itself to the interests of religious liberty. We mention the fact without further comment, except to add that Roman Catholic progress in this important African mission field has not been achieved except by the extensive use of political influence in high places, by the assumption of an authority in the Congo to which no religious body as such is con-

stitutionally entitled, and by the employment of methods which Protestants cannot but deplore. The World's Evangelical Alliance is closely interested in the steps which are being taken to protect Protestant interests, and all its influence and resources are at the disposal of those concerned. The matter is also engaging the active attention of the International Missionary Council, for the future of Protestant Missions in the Congo is seriously threatened by an agreement concluded in recent years between the Belgian Government and the Roman Catholic Missions. There is even grave danger that the Congo may become what Belgium is not, a purely Roman Catholic State. This, anyway, appears to be the aim of Roman Catholic policy at present.

Missionary Work from a Government Point of View In its bi-monthly organ *The Lightbearer* the Sudan United Mission, which represents some 150 workers in Nigeria, French Cameroons, French Equatorial Africa, and the Anglo-Egyptian Sudan, quotes an effective statement by Major F. H. Ruxton, Lieutenant-Governor of the Southern Provinces, Nigeria, concerning the political results of missionary work. It is of much importance and would no doubt be endorsed by many other Government officials. Major Ruxton writes: "Outside the relatively small ranks of supporters of Missions there must be large numbers of men and women of good will who also would support missionary effort if only they were convinced that the spread of Christianity was a political necessity for the maintenance of the Commonwealth and for the political evolution of the Africans themselves. Moreover, by our mere presence in tribal Africa, we have so impaired the spirit of the people that we are in honour bound—not to restore tribalism, which is impossible—but to give them the best we have to give, which is Christianity. . . . Now, what is the political result of conversion to Christianity, if one may so express the relations of European Government officers with an African Christian or Christianised population, as compared with a pagan or Moslem population? Between the European and the Moslem there is always an unbridgeable gulf; the former is always the Nazarene dog to be tolerated only so long as he is the stronger. The relationship at bottom is one of physical force, and consequently there is no permanency about it. Between the European and the pagan there is no natural hatred, but a complete lack of understanding. The barrier is not one of race, or education, or wealth, or social standing; fundamentally it is one of religion . . . . Thus it comes about that on conversion a great barrier is removed between the white administrator and the black administered. Henceforth they can begin to trust one another, and this confidence will be followed by a complete comprehension as education increases. . . . From contempt for what we are pleased to call the inferior races—which is a sin against God and treason to ourselves—may we be delivered before it is too late, and may the kingdom of our God and His Christ be extended in our time over all the peoples of Africa, black and white, pagans and Mohamedans, to His glory, their salvation, and England's honour."

Honour to a Missionary Secretary We have had the privilege of sharing the united tribute which has just been paid to Mr. F. H. Hawkins, who has just retired from the position of Foreign Secretary of the London Missionary Society. For thirty-six years Mr. Hawkins has been closely connected, not only with the L.M.S., but with Protestant Missions overseas, as a whole. Outside his own society his co-operation has been valuable and his zeal equally pronounced. He has been connected with the Conference of British Missionary Societies ever since its inception in 1911. He became its first Secretary, and has been a member of the Standing Committee ever since. He was joint Chairman from 1920-1921 and 1933-34, being the only missionary representative to be elected chairman a second time. He has also been Chairman of, or has served on numerous other important committees, including the International Missionary Council. He has had special connections with China, and was made a trustee of four different Chinese Christian Colleges or universities. Beyond all this honour, Mr. Hawkins has proved himself a great Christian, a loveable, sympathetic mind, devoted to Christian unity and co-operation, and always seeking first the

interests of others. A wise counsellor, a true friend, and a man of prayer, we rejoice that he remains a member of the Council of the World's Evangelical Alliance, and wish for him many years of further service on earth to the cause of Christ.

Church Union in South India

The Times (May 19th) reports that the Indian Christian Conference held at Tiruvella, Travancore, after discussion of the South India scheme for Church union has found itself unable to support the proposal, feeling that it would lead to the domination of the Free Churches by the Anglican Church, and lead to the ascendancy of the hierarchy. It is interesting to note that the Conference discussed an alternative scheme, based on the assumption that the union of non-episcopal and episcopal churches was impossible without a sacrifice of vital principles. The alternative scheme proposed a union of non-episcopal churches, which, if accomplished, might have a working arrangement with episcopal churches. Dr. Stanley Jones has reminded us that India hungers for Christ, that is to say its peoples hunger for reality. Even the Hindus acknowledge that Christianity is a good religion, but what must they think when they see the results of divisions and disunity among its followers in their country? The facts are a challenge to the Christian Church at home and in India. If the United Church of South India can be brought into being and provided its basis is that of the Reformation it will provide what the Indian Christians are looking for, the time when denominational distinctions that are meaningless to them will disappear in a united Evangelical Church. Soon may this time arrive.

Church Union in East Africa

The rousing address of the Bishop of Mombasa at the 88th Annual Meeting of the Alliance (it will be printed in full in our next issue) was not only a message of sympathy with the Evangelical Alliance in its world-wide quest after Christian unity, but a call for prayer on the part of Christians at home and everywhere for the Churches of East Africa in their eager desire for visible union. The situation there is different to what it is at home, and the problems to be solved are not so great. In fact, the steps towards union have proceeded so far that early and final steps may be expected. The uniting Churches recognise that the act of union will initiate a process of growing together into one life and of advance towards complete spiritual unity (as far as it can be attained on earth!). One essential condition of the attainment of such complete unity is that all the members of the united Church would be willing and able to receive communion equally in all its Churches, and it is the resolve of the uniting Churches to do all in their power to that end.

Tanganyika and Its Future

The World Dominion Press has issued another volume in its "Survey Series" entitled "Tanganyika and Its Future."

The Survey has been prepared by Dr. D. Julius Richter, of Berlin University, and in all respects it is a most helpful survey of the present position of Christian Missions in this part of East Africa. These represent 459 missionaries (the "Foreword" gives the number as 439) representing twelve Protestant Missions and five Roman Catholic Missions, with a Christian community numbering 127,822. This is but one missionary to 11,421 of the population, which, including the Zanzibar Protectorate numbers 5,242,507, or only one missionary to 41.9 (of the population). How the volume is produced to sell at 2/6 we do not understand; it is valuable for its contents as well as for its price. Dr. Richter does not hesitate to state the problems before Protestant Missions quite frankly (and these, of course, now include German Missions, reinstated in 1925). The presentation of the facts constitute a challenge to the Protestant Churches as a whole. The pressure of Roman Catholic forces into the legitimate fields of Protestant work is being felt on all sides. Dr. Richter comments upon this situation as follows: "The outlook for the future is all the darker because Protestant Missions are sorely crippled by lack of men and means, and the economic world depression gives little hope for a rapid increase of their missionary activity. We agree that this volume is indispensable to all who intelligently follow African affairs. It provides much food for thought to missionaries, travellers, and statesmen alike. (World Dominion Press. 2*s*. 6*d*.)

Books Worth Reading

BEHOLD HE COMETH. (Ecce Venit.) By A. J. GORDON, D.D. (Thynne & Co. 3s.)

This is a reprint of a notable volume by the late Dr. Gordon, of Boston, U.S.A., the famous preacher and expositor, and withal a man deeply taught in the Holy Scriptures. It treats upon a subject which, unhappily, has caused divisions among Christians, whereas, surely it was intended as an incentive to unity. What all can agree upon is the great fact: "This same Jesus shall so come in like manner as ye have seen Him go into heaven." How, when, and where, we may seek to divine from the Holy Scriptures, but we shall do well to be practical and not attempt to set up schools of thought and centres of ill-feeling toward others by attempting to determine what is not clearly revealed. For ourselves, for instance, we do not entirely agree with the author in his outlook on the Papacy and the Roman Church as associated with the Antichrist (which is the theory generally accepted by those who hold to the Historical school rather than the Futurist), but this book may and should be read and studied for its deeply spiritual interpretations on a subject of equally deep solemnity. Would that the theme could be divested of all controversial aspects!

THIS PROGRESS—THE TRAGEDY OF EVOLUTION. By BERNARD ACWORTH. (Rich & Cowan. 7s. 6d.)

This has already been described as "a devastating new book." The author, Captain Acworth, proves that Darwinism is a sham, a fraud, and a monstrous superstition which is primarily responsible for the breakdown of Western civilisation and progress. He holds that the whole Darwinian theory of Evolution is invalid, and he is careful to point out that the facts stated are not stated in any foolish spirit of vanity, but as a shield against the taunts of some of our Bishops, and of the majority of biologists, that "All thinking men and women are agreed that man has sprung from an ape-like stock." We hope to give a more extended review of this volume in a later issue. We mention it here as being a contribution to faith, for Christianity and belief in Evolution are contradictory of each other.

AN AFRICAN PROPHET. By W. J. PLATT. (Student Christian Movement. 2s. 6d.)

The author of this volume is Secretary of the Bible Society for Equatorial Africa and his narrative is one of the facts concerning the Ivory Coast Movement under the Prophet Harris, and what came of it. It should be read by all who are interested in mass movements, for this was certainly one of the most impressive, the facts of which, disbelieved at first, have now been written up so that they can be judged from various standpoints, and be attested as a movement of God the Holy Spirit. Whatever may be said or thought concerning the work of the Prophet Harris, the author in summing up the work of the past ten years through those who have had to follow up the movement confirms its sincerity. He is sure that Africa is inexorably destined to rebirth, and that missionaries and all alike will never be worthy successors of Harris "who was *made* by the Bible" until they have opened up to its people the Story which can give to New Africa, not only birth, but sustaining life.

SOME OTHER FRIENDLY TREES. By BARBARA BRIGGS, F.Z.S. (Lutterworth Press. 8s. 6d.)

This is a companion volume, and a most attractive one, to "Our Friendly Trees," which we reviewed and recommended a few months ago. Sixteen more trees are described and beautifully illustrated in colour and line drawings. Some like formal gardens, others the ordinary homely garden, with its flowers, its grass and the shadows which shady old trees cast in early and late hours of each day. But of the trees the author says "If you love and understand them just for what they are, you will have one of the most beautiful things that Nature can give

you—the friendship of the trees." The volume is altogether attractive, and the price should tempt many to purchase it.

CHILD MARRIAGE: THE INDIAN MINOTAUR. By ELEANOR F. RATHBONE, M.P. (George Allen & Unwin. 2s. 6d.)

The whole subject of child marriage in India concerns what the author describes as the "great and corroding evil" which is eating out the vitals of the Indian peoples. When the future of India is so prominently before all sections of the British public Miss Rathbone's critical exposure of the evils of child marriage should be read and her recommendations put into action. She pleads strongly that under the new Constitution now taking shape the women of India should have a representation sufficiently large to make Governments heedful of their claims; also that a crusade on unorthodox lines should be launched in India to stimulate demand for redress. The first two chapters, summarising the main facts concerning child marriage in India, are a challenge not only to the women of India, but to all womanhood.

HOPE AND LOVE: The Golden Light and the Golden Law. (R.T.S. 1s. net).

Dedicated to all who love the Lord Jesus Christ in sincerity and truth, this little volume by Rev. Lionel B. Fletcher, in the form of a Scripture anthology, will be found helpful to very many. It deals particularly with the themes of Hope and Love and is entirely in the words of Scripture taken from various versions, including Weymouth's and Moffatt's translations.

From the Lutterworth Press we have also received a number of new "Lutterworth Papers," extremely well printed and valuable for the subjects on which they treat—"CHRISTIAN AS NATIONAL AND INTERNATIONAL," by Sir Evelyn Wrench (3d.); "THE HOME A CITADEL," by Rev. James Colville, M.A. (3d.); and "WHAT SHALL WE THINK OF CHRISTIAN SCIENCE?" by Rev. F. C. Spurr (4d.)

From the R.T.S. also we have received a selection of new publications illustrated with the beautiful reproductions of Harold Copping's pictures. They are printed in large and attractive type, and nothing better could be imagined for children and young people. The price, too, 1d., 2d. and 3d. each, makes them the more useful and attractive. They can be seen at 4, Bouverie Street, or be obtained through any bookseller.

FRESH SPRINGS is the Story of the C.M.S. for the year 1933. It is written by Phyllis L. Garlick, and is packed full of information—with fourteen maps. Africa, the Near East, India, China and Japan, are surveyed, and the volume as a whole is worthy of the title it bears.

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